The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 33 MAY, 1920. NUMBER 10.

A CRUSADE OF COMPASSION FOR THE HEALING OF THE NATIONS.

CHAPTER 6—AFRICA AND THE PROMISE OF THE FUTURE.

BY MRS. J. P. WHITE, CEDARVILLE, OHIO.

"If you could stand in Africa tonight,
And see the moonlight on those green-clad hills,
If you could hear the youths' wild minor trills
Dancing their life out, in that calm moonlight;

"If you could know the pity of their plight
Without God in a world of deadening ills—
Then you would know the deep despair that fills
The heart of sin-sick Africa tonight.

"And God says 'Go' to all who name the name,
And out of darkness reach those hands for light.
Upon us be the burden of the shame,
That Christ reigns not in Africa tonight."

WE ARE beginning to know a little of Africa today. A half century ago the world knew nothing of the interior of the Dark Continent. Following the explorations of David Livingstone, other men made further discoveries until today, we have located the lakes, rivers, mountains and deserts, and have classified the inhabitants according to their tribes.

A few facts in our text-book will give us a general idea of the extent of this great country.

"Nearly one-fourth of all the land surface of the earth is in the continent of Africa, i. e., twelve million square miles.

"The distance around the coast of Africa is as great as that around the world.

"Eight hundred and forty-two languages and dialects are in use among the black people of Africa.

"One out of every ten of the inhabitants of Africa is a Moslem.

"There is one missionary for every hundred and thirty-six thousand souls and an area unoccupied by missionaries which equals three times New England plus four times New York plus eight times Iowa plus eighteen times Ohio."

Two religious faith dominate Africa, Animism and Mohammedanism. Animism is the religion of the people south of the center of the continent. This belief, as we know, fills the world with spirits, usually evil spirits, which keep the people in constant fear.

North Africa is Mohammedan. From

the missionary point of view, the Mohammedan advance presents one of the most appalling problems before the church today. Within the last quarter of a century, the Mohammedans have pushed from the north toward the interior of the continent. They did not go as missionaries, but by their witness, they became such. Trade carried them farther and farther south. When they stopped they talked religion; at the appointed hours of prayer, they spread out their little prayer rugs and prayed.

The half nude people, coveting the clothes of the trader as well as his wares, became friendly and hospitable. They entertained the traders, they gave them their daughters for wives and with the passing years an increasing number accepted the Mohammedan faith.

Though lifted a step in civilization, the African who becomes Mohammedan is made no better morally. Mohammedanism does not require a new standard of life. This black pagan has found his system of life scarcely changed at all. When once he becomes a Moslem he is ten times harder to win to Christianity than when in his pagan state.

THE NEED OF CONSERVATION OF LIFE IN AFRICA.

Our theme for the year is "The Conservation of Life." Africa more than any other country in the world wastes human life. The Africans do not attribute death to natural causes. They do not think that people die of disease or by accident or because of unsanitary surroundings. Evil spirits, according to their way of thinking, are responsible for all deaths. If a man is shot or crushed by a tree or drowned, there can be no doubt about the spirit's part in the matter. Any death that would be called natural, where there is no evidence of the spirit's work is still attributed to the spirit. Some evil disposed person in the community has used an evil spirit to bring death and if the person is proven guilty he must pay the price of his misdemeanor with his life.

A large proportion of the deaths among the pagan Africans are deaths of violence. Added to witchcraft are the tribal wars. For any slight cause, one tribe would attack another and the fight would continue until one or the other had gained a decisive victory.

The slave and rubber trade, and cannibalism have exacted their toll of human life from among these black people. Gross ignorance of every known law of right living has caused many deaths. Africa is perhaps the most unhealthy part of the globe. Mosquitoes and tsetse flies carry disease and as a result, malaria, sleeping sickness, and a number of other maladies do their deadly work.

As in all non-Christian lands cruelty is heaped upon women and children. At the time of child-birth the mother is treated most cruelly. Every tenderness and care is denied her, she is not even allowed a drink of water.

The mother of twins in some sections is accursed. The babies are also bewitched and not allowed to live. According to their belief births should be single. The birth of twins indicates that they are embodied evil spirits so they are both destroyed.

When Miss Mary Slessor, of Calabar, heard of the treatment of these unfortunate babies and their mother, she decided to make a specialty of twins. The word went out to distant parts that she would care for any twin babies who would otherwise be killed. It was not long until she had quite a family of these

unfortunate little beings. When any of the little ones died, she buried them tenderly and mourned for them as if they were her own. One of her co-workers would say to her as she put flowers in the little coffins and wept over the dead, "Never mind, lassie, you'll get plenty mair." And so she did.

Miss Kingsley arrived one day just when Miss Slessor was rescuing a mother and two babies. She gives a description of some of the events, a few of which we quote. The mother was a slave, a handsome young woman and a great favorite. When she became the mother of twins all her friends turned against her. "She was subjected to torrents of abuse, her things were torn from her, her English china basins, possessions valued most highly, were smashed, her clothes were torn and she was driven out as an unclean thing. Had it not been for the fear of incurring Miss Slessor's anger, she would at this point have been killed with her children, and the bodies thrown into the bush. As it was she was hounded out of the village. The rest of her possessions were jammed into an empty gin-case and cast to her. No one would touch her, as they might not touch to kill. Miss Slessor had heard of the twins' arrival and had started off, barefooted and bareheaded, at that pace she can go down a bush path. By the time she had gone four miles she met the procession, the woman coming to her, and all the rest of the village yelling and howling behind her. On the top of her head was the gin-case into which the children had been stuffed, on the top of them the woman's big brass skillet, and on the top of that her two market calabashes. Needless to say, on arriving Miss Slessor took charge of affairs, relieving the unfortunate staggering woman from her load and carrying it herself, for no one else would touch it, or anything belonging to those awful twin things, and they started back together to Miss Slessor's house in the forest-clearing, saved by that tact which coupled with her courage, has given Miss Slessor an influence and power among the negroes, unmatched in its way by that of any other white.

She did not take the twins and their mother down the village path to her own house * * * so polluted would the path have been and so dangerous to pass down, that they would have been compelled to cut another, no light task in that bit of forest. So Miss Slessor stood waiting in the broiling sun in the hot season's height while a path was being cut to enable her just to get through to her own grounds."

THE DOMAIN OF THE WITCH DOCTOR.

The witch doctor is the most powerful authority among the primitive people of central Africa. He is a great hindrance to missionary work. He knows that when people become enlightened they will not submit to his tyranny and tricks. Therefore he does all he can to prejudice the people against these foreigners. He tells many falsehoods against the missionaries in order to prevent the people from listening to their teaching.

The "profession" is not entered without some training. The boy who would follow this calling is apprenticed to an experienced witch doctor who requires a handsome tuition fee. He is taught to make charms, to "howl" professionally and to detect the odor of crime.

The witch palaver is the supreme court of pagan Africa. In the event of misfortune, drought, flood, illness or death one person charges another with the crime of causing the trouble. Sometimes if business is dull, the witch doctor

AMERICAN SURGERY VS. THE WITCH DOCTORS OF AFRICA.

Pulling teeth in Africa is not the special right and privilege of the dentist; nor is the dressing of wounds reserved for a surgeon of renown. Both these tasks, besides many others, fall to the lot of the Christian missionary, often to one who has never seen the inside of a medical school.

Medical missionaries are few and far between in Africa—one of them serving a territory which contains three and a half million people. But one or two "ordinary" missionaries at every station do dispensary work and give minor treatments, such as those shown in the pictures, to many thousands of people in the course of the year.

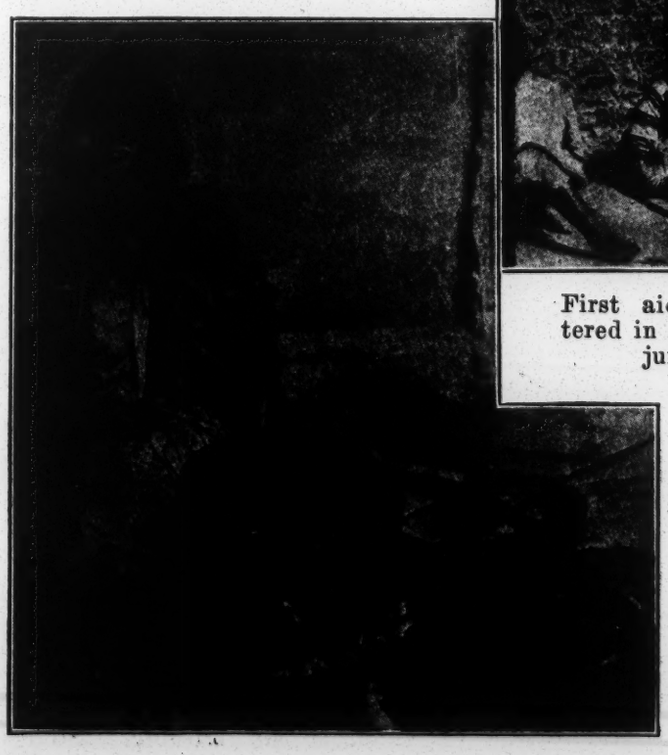
Africa is a sick country—one of the sickest in the world. Malaria, tuberculosis and pneumonia fill the swamps and forests with death. The fear of death is so constant a companion of the black people that they have come to consider their native witch doctor as more important than the ruling foreign government or the chief of their own tribe. But once the white man sets foot on the fever trail, the witch doctor might just as well throw away his crazy medicine chest and adopt another profession. In his heart he knows he is a humbug. One of them, accused of this by a missionary, while he accepted the accusation, replied:

"It is my business. There is money in it. I cannot give it up."

Blood brothers to the African witch doctor can be found even in America!

Christian, pagan and Mohammedan, all receive treatment from Dr. C. J. Stauffacher. The Mohammedans who received help from this Christian were so grateful that they gave five gold sovereigns toward the building of his new hospital. The building is now partially erected, waiting patiently for a roof which is long in coming because of the increase in the cost of materials.

First aid administered in an African jungle.



A native witch doctor and his outfit

Methodist missionary and his medical equipment

Courtesy The Christian Herald, April 26, 1919.

makes the suggestion himself. The palaver is called. The natives from far and near assemble. To absent oneself would throw one open to suspicion.

The witch doctor yells, dances, foams at the mouth until he is in a perfect frenzy of excitement. He runs in and out among the people smelling each person. When he has located the victim, the poison test is made. The potion made from the sacred sasswood tree is drank by the accused. If innocent he survives, if guilty he sickens and dies. The body of the victim is burned while the witch doctor collects his "fee" from the property of the deceased.

Witchcraft becomes a tool of malicious people. Any person wishing to wreck vengeance on an enemy can easily start a rumor that a certain calamity might have been caused by So-and-So. The tale soon spreads and the inevitable palaver follows. Often the witch-doctor has an arrangement with some unscrupulous citizen. For a given sum the doctor will call a palaver and "smell out" the enemy. It is estimated that there are 4,000,000 deaths, annually from witchcraft in Africa.

RELATION OF MEDICAL MISSIONS TO EVANGELISM.

Even this dense ignorance and superstition are not beyond the power of Jesus Christ. As His messengers have gone among the darkened people of Africa they have taught of Him Who is the Light of the world. No workers have been more successful in combatting the evil and the superstitions than the physician. He cares for the body, he teaches people to reverence the body and care for it intelligently, he proves also that mosquitoes and tsetse flies and bad water are the real evil spirits which cause so many deaths. Above all he teaches of Jesus, mighty to save.

Dr. Mabie tells of a case where she was called to help settle a palaver. There had been many deaths in the town and the majority of the people wanted to move to another site where they would be free from the evil spirits which were troubling them. There were a good many Christians in the town, who had built a nice frame church and a house for the preacher. To move would have greatly disturbed the work of the church.

The teacher, a well educated young man, claimed that the deaths were due to bad water. There was no other water to be had nearer than a twenty-minute walk up a steep hill and the women refused to clear a path to the spring. Finally the teacher's wife, with a few helpers cleared the path and began carrying water from the other spring. Others followed their example. In a short time it was observed that illness continued among those using the water from the impure source while health prevailed among those who brought water from the pure spring.

Even the most bigoted spiritist was compelled to admit the truth. The old town remained on its site while the women continued to carry water from the distant spring. The demonstration did more than weeks of preaching.

Amidst all the terrible need of Africa's suffering millions only 85 missionary hospitals are to be found. 106 men physicians and 15 women physicians are all who are there to check the ravages of disease and superstition—only 121 missionary physicians to help in the conservation of life in the Dark Continent.

This force is pitiably inadequate in face of the great need. Scores of hospitals and hundreds of doctors are needed at once, not only for physical

healing but as an evangelizing agency. Dr. Moorshead has summarized the value of medical missions: (a) As a pioneer agency: (1) By overcoming hostility and prejudice, (2) By destroying superstition. (b) As a direct spiritual agency: (1) By procuring a wide diffusion of the Gospel message, (2) By exhibiting an object lesson of the Gospel, (3) By securing time for repeated presentations of the Gospel both by lip and life."

Missionary physicians say that there is danger of becoming so absorbed in the material side of the work as to neglect the spiritual side. But the true missionary with Christ as the great Exemplar, considers healing of the body secondary to the saving of the soul. The Bible teachers for the clinic, personal workers for the hospital, public services for the convalescent and printed messages, all combine to give every patient a knowledge of Jesus the Saviour.

There is abundant evidence that the medical missionary work is in some measure, accomplishing its object of making Christ known.

No doubt many a patient, who does not come out openly as a Christian while in the hospital, has the same feeling toward Jesus that a Persian Moslem had. While recovering from an operation for cataract, he said to the doctor: "I have a petition. I wish the words of Christ in the New Testament, to be the first thing that my opened eyes shall fall upon." It was arranged. The doctor continues: "When he was ready I removed the bandage and held the New Testament before him. He could easily see the title 'New Testament.' Repeating this and assuring himself that he saw every letter, he raised both hands toward heaven and uttered a most fervent and touching prayer of gratitude to God and to 'His Holy Spirit, Jesus Christ'."

Many come to the hospitals who are at first unwilling to listen to the message of the Gospel. In time they are won by the gracious ministry of the doctors. A case of such a man in a Central Africa mission might be cited. He had heard of the fame of the doctors and travelled a long distance to see if they could give him back his sight. An operation was performed which happily was successful. He was soon rejoicing in his restored sight and immediately began to attend the services of the Christian Church.

A Bulu headman, very wealthy, influential and also very wicked became seriously ill. He was given to understand that his time on earth was short. He went to the hospital at Elat. One day he said to the doctor, "Do you know why I came to the hospital? It was not because I thought I would get well but because I knew you would show me the path." And indeed he was shown the "path" in the few remaining days of his life.

From "C. M. S. Converts through Medical Work," is the following testimony of the results of this kind of work. "Maliza, a Tor princess, a very great lady was sold as a slave in Busoga (a country to the east of Uganda) after being taken captive by Mohammedan slave raiders. Set free when the British took control of the country she undertook the three weeks' journey to her home. On her way she passed through Mengo, capital of Uganda. Suffering from an affection of the eyes, acquaintances advised her to visit the *Enyumba yedagala* (House of Medicine) then a mere shed. The medical help she received, made her seek out the missionary in Toro, her home, saying, 'I want to learn about a religion that teaches its followers to be

as kind as that.' In course of time she was baptized.

"Later Dr. and Mrs. Cook were in Bunyoro, when the king of Toro visited the king of Bunyoro. In his company was the princess. She was visiting the princesses of Bunyoro, doing the work of an evangelist. Last reports were that she is still doing excellent work for Christ."

When John sent to Jesus for proof of His divine ministry Jesus said, "Go and tell John the things which ye hear and see: the blind receive sight, and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good tidings preached unto them."

Today in all non-Christian lands as well as in Africa, the missionary physician, anointed by the Holy Spirit is enabled to bind up broken hearts, to heal the sick and to preach the Gospel to dying men.

THE CALL FOR RECRUITS.

The great work of world evangelization demands an increasing number of workers. The call for recruits has been sounded in all of our colleges and in every church throughout the denomination. Nor is this confined to our own church. All churches co-operating with the Inter-Church Movement are calling for young men and young women to give their lives in definite Christian service at home and abroad. We believe our young people will respond to this call and that we shall be able to supply our portion of the workers.

We remember how a very short time ago the call sounded around the world for soldiers to prosecute the late war. Men came from Great Britian and Canada, from Australia and New Zealand, men from Belgium and France and men from the United States. But even these were not sufficient and there were called the Japanese, the Hindus, the Chinese laborers and native Africans —all these and many more were required for the great conflict.

As we think of our great campaign, we realize that the British and Canadians and Americans can not carry on this work without the assistance of the people of China, Japan, India, Egypt, Syria, Persia and Africa. In the medical work as well as in other lines of missionary endeavor we must expect a large number of recruits from the native peoples themselves.

Most of the lands in which missionary work is carried on have some native physicians, varying from one hundred and seventy-two in China to four in Egypt and one in Persia. Africa, Siam and Arabia have no native physicians. The surveys that have been made "tell nothing more loudly than that the people of these lands can never be effectually served in their dire need by foreign physicians. *They must come to their own aid.*

The women of India, China, and of the Moslem world, must themselves become medical missionaries to their own sisters. Dr. Moorshead truly says, 'The little band of women doctors sent out to such lands as India and China, including those laboring in a non-mission capacity, can never by themselves touch more than a fringe of the suffering womanhood of these great fields.' The emphasis must be laid upon the native medical woman."

In a good many cases young men and young women have been sent from different countries to the United States and Great Britian for medical training. It is evident, however, that on account of many difficulties, and the great expense

involved, that it will be impossible to train a sufficient number of physicians in this way. Native schools on native grounds must furnish the means for the education of the young people.

Already a beginning has been made. We shall speak only of the schools for women. India has two missionary schools of medicine for women, one at Ludhiana and the other at Vellore.

strength and ability. Though her professional services, outside the College brought in $5,500 in 1916, yet she turned all this over to the College and lived on the modest salary allowed her by the Board.

One hundred and thirty-five students, from widely scattered points in India are here, under Christian influence, in training for medical service.

THIS PICTURE SHOWS THE HEALING AND CHRISTIAN MINISTRATION OF THE MISSIONARY IN A HOME IN AFRICA

The Ludhiana College is a union school, supported by the various missionary organizations working in the north of India. The Government makes certain grants to the college annually.

Both Christian and non-Christian students are in attendance. It is a notable fact that there are most Christian girls qualified to take up the study of medicine than non-Christian.

Dr. Edith Brown, the President is assisted by able women, in this work. She herself is a woman of unusual

Not two years old is the new Medical School for South India, at Vellore. The great need for another school in the South was apparent. British and American Boards have joined hands in the establishment of this institution.

Among the eighty-four Scudders, who have given their lives to India, none have had a more responsible post than has Miss Ida Scudder who has been chosen as the head of this new college.

China has three schools of medicine for women; one in Canton, one in Peking

and one in Soochow. The school in Peking is a union college. A strong faculty of women conduct this school and assistance is given by several men physicians in the Men's Medical School at the same place. Another Union Medical College for women at Shanghai is proposed. The teaching in this school will all be in English. There are many girls who have graduated from the different girls' colleges who will be qualified to take up the work in this medical school.

It is possible for the Christian church to hold the place of leadership in training the women physicians of China. There are many girls eager to enter the profession. If Christian schools of high standard are maintained these girls, non-Christian as well as Christian will take their course in missionary schools. The opportunity of influencing these leading women of China is one that should be grasped at once.

The women who have been trained in different Asiatic countries have made excellent physicians. In India several of the prominent women are Dr. Karmarkar, Dr. Joshi and Dr. Ma Sau Sa.

Miss P. Paru Ammal, a Christian, a daughter of a prominent high caste Hindu, is assistant to Dr. Anna Kugler. In a little description of her and her work Dr. Kugler says: "Quiet, ladylike, dignified, gentle and withal intelligent and trained, she can see one hundred and fifty patients in a morning and then be able to help in the wards in the afternoon. She is of increasing help in the surgical and maternity work, and it is a great help to have her do the laboratory work. She has also a real missionary spirit, so that she is only too glad to teach a class in the Sabbath School, to take a mid-week Bible class and to superintend the Bible work at the dispensary.

"It is a great pleasure to me to testify

THIS PICTURE SHOWS THE MENDING OF A BROKEN LEG IN AFRICA—HEATHENISM.

to the high opinion I have of her professionally and to the affection I have for her as a friend. No one could have been more fortunate in the experiment with a medical assistant, and I hope that when the women of the church remember us in prayer, they will remember, too, our much loved Miss Paru, who is having such an influence for good among her Indian sisters. It is a new sight in this part of India to see an Indian lady doctor. Already one of the little daughters of the rajah of Ellore has announced that she intends to study medicine and be like Miss Paru."

We feel quite well acquainted with the Chinese women who took their medical course in the United States, Drs. Mary Stone, Ida Kahn, Li Bi Cu and Hu King Eng. Dr. Loh and Dr. Tsao are also eminent physicians. There are others who are as efficient, but not yet as distinguished as those mentioned. All of them are rendering splendid service to the women of China.

The first girl to take up the study of medicine from among the Telegu people graduated from the Ludhiana Medical College in 1918.

Korea's first woman physician, Dr. Esther Kim Pak, had a brilliant career for about ten years when she was called from her earthly labors to receive her heavenly reward. No other woman as far as we know has studied medicine though a goodly number have entered the nursing profession.

The pioneer woman physician in the Philippine Islands is Dr. Baldomera Esteban.

Long years of training will be necessary for the preparation of native women physicians in non-Christian lands. In the mean while a great number of women physicians from Christian lands should go to these needy places. Perhaps some of our young women who have already finished their course and are looking for a place to hang their sign will hear this call from the dark places of the earth.

Our author in the closing lines of our book sounds forth this appeal: "At the call of need overseas in these last four years all over our country, girls and women have sprung to their feet, ready to go, ready to do to the limit of their strength, to dare and to die in ministration to the wounded soldiers of a score of nations. And now the call to go still comes, not less loud, more piercing yet in its insistence; your sisters in Asia, and Africa agonize and suffer needless death from cruel neglect and worse every hour of every day. You can help, you can heal, you can save. Hasten to their relief.

"Human experience has produced no challenge more poignant, no service more gloriously rewarded, than that of medical missions. The discipline of sacrifice, the blessedness of casting off the bands of ease for heroic ends which our young American women have of late been set to learn, must not be a passing thing; it must not fail of its deeper working. The ministry of healing for the women of Asia and Africa today sounds a summons which the women of America must meet—will meet—no less nobly than they have met the call to the war zone of Europe."

CHRISTIAN AMERICANIZATION.

A Task for the Churches.

CHAPTER 6—THE PRICE OF NATIONAL UNITY.

By Mrs. Thos. C. Atchison, Lawrence, Mass.

AMERICA'S AWAKENING.

THE GREAT world conflict has brought home to us a realization of the things we lack in a way we never dreamed possible. Among other findings was the lack of national unity and the danger of having in our country many nationalities, each with its own speech and manners and customs, and some of them maintaining their most steadfast allegiance to the "Old Country," grossly ignorant of the Christian ideals that have made America what it is today.

Dr. Brooks tells us "the war has furnished the supreme test of our policy, disclosed its defects and revealed the weak points in the alignment and coordination of those agencies and forces upon which we must rely. We have experienced an arrest of attention, a profound shock to our sensibilities. It was a wonderful revelation to learn that hundreds of thousands of our young men who were drafted into the army did not know enough of the language of our country to enable them to understand military orders, and that four hundred thousand of the young men who went into the army of the first draft could not read the President's proclamation calling the war, could not sign their names to the pay rolls, could not write a word home, and that the women in the homes from which they went knew even less of English than the men and most of them could not have read the letters if they had come. Our country's policy has been that of "the glad hand and the open door," the straightway going our own way and forgetting the newcomer and his need of guidance through the tangled maze of a new language, new customs and new laws. We have awakened from our national indifference, and from the tendency to evade responsibility to some extent at least and numerous activities in church and nation show the trend of affairs toward a better condition and a taking hold of the opportunities to bring in closer touch these foreign friends with our people, our institutions and the best things of our beloved country. Dr. Brooks calls the opportunities of today our "second chance—a national Day of Grace, divinely given" and credits our mistakes and follies of the past to ignorance and preoccupation, to narrow views of history, and to a wrong philosophy of racial superiorities and priorities. He bases our hope of national unity on a new openness of mind on the part of multitudes of people who love their fellowmen and are devoted to their country.

Our willingness to pay the price—and it will cost us much—is another consideration on which our hopes are founded.

The change of attitude of the average American toward the foreigner is also a hopeful sign. Someone has said, "Americanism is a type of character, and character is caught rather than taught. One gets it as he gets the measles more than as he gets the multiplication table." Wholesome contact is greatly needed, which means the abolishing of the segregation policy and a willingness to mingle freely with these

strangers if the national unity to which we aspire is to be realized. Without love for these people we are incapable of deep and genuine friendliness, or of entering into sympathetic relationship with them.

An illustration of worth is given us by the author of our study, that forcibly impresses this truth. A young woman with a promising future before her, was brought face to face with an opportunity to make her life tell for the good of others. She had nearly completed her art course and gave promise of a brilliant career. Needing a change on account of ill health, she went into employment in a large millinery establishment in New York City, expecting to remain but a few weeks. There were many other young women employed by the concern and they represented the usual assortment of working girl types. She was the one cultured Christian young woman in the group. She did not preach sermons but she lived a life of rare unselfishness and loving comradeship. Her influence became a determining factor in the lives of the girls and they came to confide in her and to accept her standards as authorative. By her quiet Christian grace and refinement she transformed the atmosphere of the place. She remained for eight years and when she retired on account of her health, the firm plead with her to remain for the sake of her influence, and offered her every financial inducement, saying: "You can never know what your life has meant to the girls in our employ." In this little story we find the secret of raising the standards of others, and making our lives count in some great purpose for the good of those we touch along life's highway. We see in this young woman's consecrated life many characteristics that tell in the accomplishment of tasks for Christ and country: consecration, patience, humility, unselfishness and genuine love for kindred of human kind.

May we, too, gird on the armor and be ready when duty calls.

THE NEEDS OF THE HOUR.

Dr. J. F. Cowan in a recent number of the Christian Endeavor World says: "The thing America most needs now after the war is to get the same 'cosmic idealism' that pushed her two million men across the seas into the 'far-flung battle line' and two million more into training camps, and her shipyards, and her Red Cross, and her food conservation, and her war time prohibition, and all the rest of her splendid idealism—to get this same idealism harnessed to the kind of a task on which Peter was sent to Caesarea, that of making really one those whom God made one in the beginning." We realize the beauty and truth of the sentiment expressed, but how can this idealism be brought about is a question not so easily answered. Can the nominally Christian forces of America be awakened to the supreme opportunity of the hour? We are told, "We did not start Americanization on time. We are fifty years behind where Peter was when he came down off of the housetop with all his racial prejudices dug up by the roots" and there is so much truth in the statement we can only humbly ask God to forgive us for the sins of omission and resolve to give greater diligence in the future to the tasks so plainly pointed out, that of winning the millions sent to our very doors for Christ and the Church.

The only assimilating agency that will meet the needs of the hour is the Gospel. Linked with this most vital force are many helpful agencies that will hasten the coming of the day when racial prejudice shall disappear and retarding

influences will be brushed aside. With many of them we are very familiar: Our public schools, which are so far reaching, can scarcely be overestimated as a "leveler." The teaching of English to the foreigners in our midst is without doubt a much needed work. Our industrial schools, the use of the stereopticon and moving pictures to teach American standards of citizenship, hygiene and morals, the neighborly spirit advocated so strongly by some of our most worthy organizations, and numerous other agencies that tend in the right direction, but of themselves are not sufficient. We cannot solve the problems of Americanization without dealing with the moral and spiritual affairs of the individual human heart.

COLPORTUER JOHN GAY AND A GROUP OF SLOVAKS IN WESTERN PENNSYLVANIA.
Mr. Gay can speak eight of the dialects of Europe and read eleven.
Courtesy American Bible Society.

Roger Babson, a noted financial expert, in an address given at a Federated Church meeting at Cleveland, Ohio, dis-

cussed the relation of religion to our bonds and stock and deeds and mortgages, and other investments, and forcibly demonstrated the fact that we are absolutely dependent for our national blessings upon the faith and the righteousness and the religion of the people. He spoke of religion "not only as a vital force that protects our community, but as a vital force that makes our community." He said: "The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere from the halls of Congress at Washington to the factories, the mines, the fields and the forests. It is one thing to talk about plans and policies, but a plan or policy without a religious motive is like a watch without a spring or a body without the breath of life. The trouble today is we are trying to hatch chickens from sterile eggs—the eggs may appear perfect specimens, but unless they have the germ of life in them all our efforts are of no avail."

This keen sighted business man has given us food for thought that will apply very definitely to our Americanization work. The underlying principle being religion, the foundation of all successful efforts for the bettering of humanity. This thought is being emphasized so strongly these days by many of our great statesmen and business men that new courage comes to the heart in our efforts to hold forth the Word of Life to those who know not its power.

Leaders are necessary in all great enterprises. One of the crucial needs in bringing about national unity is Christian leadership. Many persons of foreign birth and speech, who disobey laws are victims of others. They are often led astray by the intellectual leadership of men of the Carl Marx type. Crime and Bolshevism should not be charged to the multitudes of honest, hard working foreign people who have been led astray into these devices of evil, when there were none to show them the better way. Leaders must be trained from among the various nationalities if they are to be brought in touch with our Christian standards. The same methods used in Christianizing the people of foreign lands can be used to great advantage in our own home country. Training schools, Americanization centres under Christian leadership, and the presentation of the field of Christian Americanization as one worthy of the consecrated lives of men and women are real necessities in our forward movement.

Another need of the hour is to search out the neglected quarters, to strengthen the weak places in building up a loyal spirit among our foreign speaking people.

One that should appeal to the heart of Christian women is the mother in the home. The foreign children in our schools and on our streets soon become familiar with our English language and American ways. Through our mills and factories and association with outside world, the men gradually become somewhat familiar with our language and customs, but that lonely mother—how she needs the friendly American woman to teach her all these things that she may hold the respect of her own children and be able to guide their young feet into right paths. Ours is an opportunity to interpret to the foreign speaking woman the mind of Christ. Dr. Brooks says: "Jesus had the social mind. He had not only social sympathy and loved folks and the society of His fellows, but He gave to social obligations the authority of duty to God and made fidelity to

them the total test of love to Himself. He had the universal mind, above race and class prejudice. He included all men in His love and was content with nothing less than the whole world as the subject of His redemption." Among the other needs of the hour can we find a greater than the need of men and women who will interpret aright the mind of Christ to those who have come to share with us the privileges of being citizens of our favored country?

RECRUITING FOR SERVICE.

No words are necessary to persuade our readers there is a wide field for service, ripe and ready for our Americanization toilers. The task of winning the millions of foreigners to love of country and love of the principles for which we stand looms up before the church today as an almost insurmountable "hill of difficulty," yet branded with the slogan, "It must be done." In failure we scent danger; in the accomplishment we have a vision of a land redeemed from degrading customs and habits that tend downward, and set upon a pinnacle of power, from which there shall radiate an influence that will hasten the glad day when "the crooked places shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together."

Today we covet the biggest brained, the most highly gifted young men and women to be trained as specialists for Americanization work in the towns and cities all over our land. We want their strength and enthusiasm, their talents and gifts, dedicated to the work of winning for our nation and for the kingdom, the great army of foreign speaking people now in our midst. We want them to come with a vision of a God-given opportunity. We want them to come purged of hate and prejudice. We want them to come with a message concerning the love of Christ for all men, the underlying truth which will bring forth the desired results, for we know no matter how well we carve the bowl of the fountain, it is the water that counts, and to neglect the spring is fatal. The recent "dedication of life" campaign has not been lacking in results. There is a growing desire on the part of many young people to count for something in the world, and both young men and young women can be found who are giving their attention to things more serious than empty diversion and selfish pleasures of so-called "society." Some are striving for attainments in literary or musical circles, some are aiming to secure a college education, some are dedicating their lives to social service, some to the ministry and so forth. Only those of broad minds and unselfish interest are impressed with the crying needs of humanity. Among the last named can be recorded those who chose to labor among the foreigners who come seeking a home in our midst, and know not the ways of our countrymen, nor the Saviour Who came to redeem them. In our recruiting for service, we surely need to enlist the youth of our land.

As to opportunity, some one has given us this suggestive thought: "The producer is nature's useful man. If you want to be thrilled, dig up a new idea and develop it. Or formulate a new plan or scheme for the betterment of the immediate section of your world. The world was never in such need as now for men and women of ideas. To leave your day better than you found it, is to have produced. There is no finer production than that of a good example, whether it be in thought or action, and

to produce an influence that people cannot get away from—is there anything in a way of a job that is more inspiring?" We need hosts of the producing sort for the tasks at hand. From the earliest times Christian women found their ministry among the needy of the world. Among the poor, the sick, the stranger and the friendless, they have gone forth with deeds of mercy and missions of kindness. The Christian womanhood today as in the days gone by, follow people into their homes if need be there. It matters not if these homes be found in the crowded tenements of our cities, or if they shelter the strangers from other lands, they have sought to carry the ministry of Christian compassion to those who need their love and care. In recruiting for service, they could not be spared from the Americanization battle line. Through these recruits must largely be reached the mother in the home of foreigners.

We are told by the author of our study book: "The service which is needed to make a sane Americanization program effective calls for an army of recruits of which the church must furnish her full share, and inspire with the same lofty spirit of Christian service and sacrifice which characterized so much of the history of the past four years."

Another source from which to draw recruits for service is from that great company of men and women at the daily tasks of life who come in touch with the foreign born in some of life's avenues, and are given the opportunity by the friendly word or needed counsel to win his friendship and influence his life for God and country.

Whether the enlistment roll be made up of ministers or missionaries, trained Americanization workers or Christian women; the youth of our land or the friendly neighbor, the great Commander can use them. All are needed. "Team work" is the keynote to success in this special form of patriotic endeavor. It is a "Task for the Churches." We must not fail to meet the challenge.

COMING AMERICANS.

CHILD LABOR IN THE UNITED STATES.

By Mrs. Albert Gordon, Chicopee, Mass.

CHAPTER 3—CHILD WORKERS IN TENEMENTS AND STREETS.

"Smiling dolly with eyes of blue,
Was it lovely where they fashioned you?
Were there laughing gnomes, and did the breeze
Toss the snow along the sparkling trees?"

"Tiny hands and chill, and thin rags torn;
Faces drawn with wakeful night and morn;
Eyes that strained until they could not see;
Little mother, where they fashioned me."

"Golden-haired dolly in your silken dress,
Tell me where you found your loveliness.
Were they fairy-folk who clad you so,
Gold wands quivering and wings aglow?"

"Narrow walls and low, and tumbled bed,
One dim lamp to see to knot the thread,
This was all I saw till dark came down,
Little mother, where they sewed my gown."

—(From "A Christmas Doll" by Margaret Widdemer. Published in The Clinker and Some Other Children by the National Child Labor Committee, 1914).

CHILD WORKERS in tenements should be classed with child workers in factories. This group, however, was not included in chapter two of this series, where it naturally belongs, in order to avoid undue length. The federal law applies to all products of child labor whether the work is done in the home or in the factory. Child work in the city tenements has ever been a perplexing problem to all who are interested in child welfare. It has been difficult to provide suitable legislation, but more difficult to enforce it.

The present federal law prohibiting labor of children in manufacture under 14, or more than 8 hours a day under 16, should be effective in abolishing this evil if there could be proper enforcement. According to the interpretation of the law any place where productive work is done, whether a great factory, a shed, or a single room, is a workshop or factory. Official rulings define the workshop or factory as any room or place in which goods or products are "manufactured, or repaired, cleaned, sorted, or altered in whole or in part, for sale or wages." This definition clearly subjects products of tenement child labor to the ten per cent excise tax.

Some of the states have recognized the evils of tenement work, and expressly prohibit tenement home work for children under 14. Ohio places the age limit at 15 for boys and 16 for girls. Massachusetts forbids the manufacture of wearing apparel in unlicensed tenements. New York now prohibits the manufacture of food, dolls, dolls' clothing and children's wearing apparel in tenements, because of the danger of contagion from disease. But enforcement is difficult from the nature of the case. So long as home work is done by adults in the city tenements child labor will doubtless continue. An army of inspectors would be required to regulate properly the employment of children in the crowded rooms where the work goes on day and night. In 1913 there were 13,000 licensed tenements in New York City and for all these only 8 or 10 inspectors. After an investigation in the summer of 1917 the New York Child Labor Committee reported that "Child labor in connection with tenement work was common. Experience of years has proven that wherever grown-ups are allowed to do manufacturing in tenement living rooms, it is impossible to keep children from helping."

New York has had excellent laws regulating child labor in the tenements since 1913. This law was won after a long and bitter fight through concerted efforts of friends of the tenement chil-

dren, child labor committees, consumers' leagues, settlement workers, nurses and physicians. It is evident, however, that because of the many difficulties in the way of enforcement, child labor is still to be found in the unlit, unlovely, and grimy rooms of the crowded tenements.

But what is the work which so engrosses many of these children as they hastily rise from their beds in the early morning, and work until school time—if they live where education is compulsory—then hurry home from school to spend every possible moment at their task, with scarcely time for food and no time for play? It may be that the mother is a "home finisher" and has brought home huge piles of men's coats, vests, or pants to be finished by the hand sewing necessary to complete the garments after the operating and basting has been done. Or, it may be that she has brought a large bundle of ladies' waists and blouses for embroidering or beading. The children can all help at this work; even the youngest, three or four years old, can pull basting threads and sort out the beads. Perhaps they "do" men's neckties, getting 15 cents for lining, turning, pressing and labelling a dozen neckties. Perhaps it is underwear to finish, or dainty collars of lace, or beaded bags and slippers. Not only in New York, but also in other large industrial centers, is home work in tenements found, and much of it is carried on under unsanitary and unhealthful conditions. Articles of all kinds from food, flowers, toys and clothing to brushes, even tooth brushes, find their way to and from the tenements at some stage of their manufacture.

ELEVEN-YEAR-OLD BOY CULTIVATING PEAS—SCHOOL IN SESSION.

An instance of unhealthful conditions surrounding such work was found by a health office in an eastern city. "One or two families were under quarantine for poliomyelities—the case having been recently removed to a hospital—but were found making powder puffs. Other families were also found to be making these puffs while under quarantine for exposure to poliomyelitis."

The following statements contained in Vol. II. Federal Report on Condition of Women and Children Wage Earners in

the United States are significant: "Because of the long periods of idleness when they can earn nothing, these women (home finishers of men's clothing) make the most of the busy season when it comes, and when plenty of work is to be had the combined labor of the whole family, all day and often at night is utilized. They take as many garments as they can possibly secure, and then work unlimited hours and strain to the utmost to complete their tasks." "Agents of the Bureau found women working on garments while children in the house were suffering from contagious diseases."

The following statement shows the difficulties in the enforcement of law: "Unless a child was caught working it was seldom admitted that such child did work. Sometimes upon a first visit they denied working, but were found working when visited again. Often as an agent entered a house where children were at work, a sudden dropping and concealing of the work was noticed. It is the opinion of the agents on this investigation that all children of a household where home work is done are drafted into this work with more or less regularity, after school, at night, and on Sabbath."

This Federal report also states: "It is not claimed that all home finishing is done under unsanitary and revolting conditions, yet the fact that it can be done under such conditions, and that much of it is so done forces the conclusion that such a method of manufacture should be abolished in the interest of public health."

This conviction that tenement "home work" should be eliminated is shared by by many who have made a sympathetic and thorough study of child labor in the city tenements. Others hesitate to advocate such measures lest injustice may be done in some cases where there is need, for, as this report states, "undoubtedly poverty in varying degrees is a strong reason for home work." But on the other hand, the disadvantages more than outweigh any advantages, be-

A six-year-old "Joe" pulling beets on a Colorado ranch. This work is very heavy for small children and should have public opinion declared against it.

cause of the small compensation received, the injurious effect upon the children, and the endangering of public health. "The remuneration falls far short of supporting its most diligent and tireless workers." The advantages are by no means commensurate with the evils. The woman who cards buttons gets two cents a gross. If she is very skillful she can do four gross an hour—eight cents an

hour for her work. If she finishes pants, she often receives eight or nine cents a pair. To do this work, she has to toil long hours, prepare hasty meals, neglect the children, and usually have them help her with the carding and the sewing. One mother said to a visitor, "Making flowers at home is poor work, especially if you have only a few children to help you."

The evident destitution of many of the tenement families makes the question difficult of solution. For example, a poor widow in the Italian district of New York was found endeavoring to support her family of five young children by making roses at 50 cents a gross. By working from 8 in the morning until 11 at night, she could manage to make a gross and a half in two days. Another case was cited of a widow who with the help of her three children made six dollars a week by making poinsettas. These and similar cases are problems that might be solved by relief from the city or state, thus affording excellent opportunities for a mothers' pension fund, and a minimum-wage board.

Artificial flower making brings a mere pittance, still it is a flourishing industry in the tenements, especially among the Italian families. Pasting usually brings 2 cents a gross, so a child who pastes 1000 flower petals a day adds but 12 cents to the family daily wage!

Little Marietta, the youngest skilled worker found by an investigator in a tour of the New York tenements, could put together with her tiny fingers the 1620 pieces it took for the 540 forget-me-nots she made in a day. She added 5 cents daily to the family income.

Many of these families do not speak English and are completely ignorant of child labor laws, consequently many young children can be counted among the flower makers.

Edwin Markham presents a series of startling and vivid pictures in contrasts in his chapter entitled, "The Blight on the Easter Lilies," in Children in Bondage, as he writes of child life in these tenements. "Apple blossoms and forget-me-nots are being made in another part of this grimy tenement. The children and the mother get sixteen cents for a dozen wreaths—four hours work. Violets bloom in other grimy rooms.

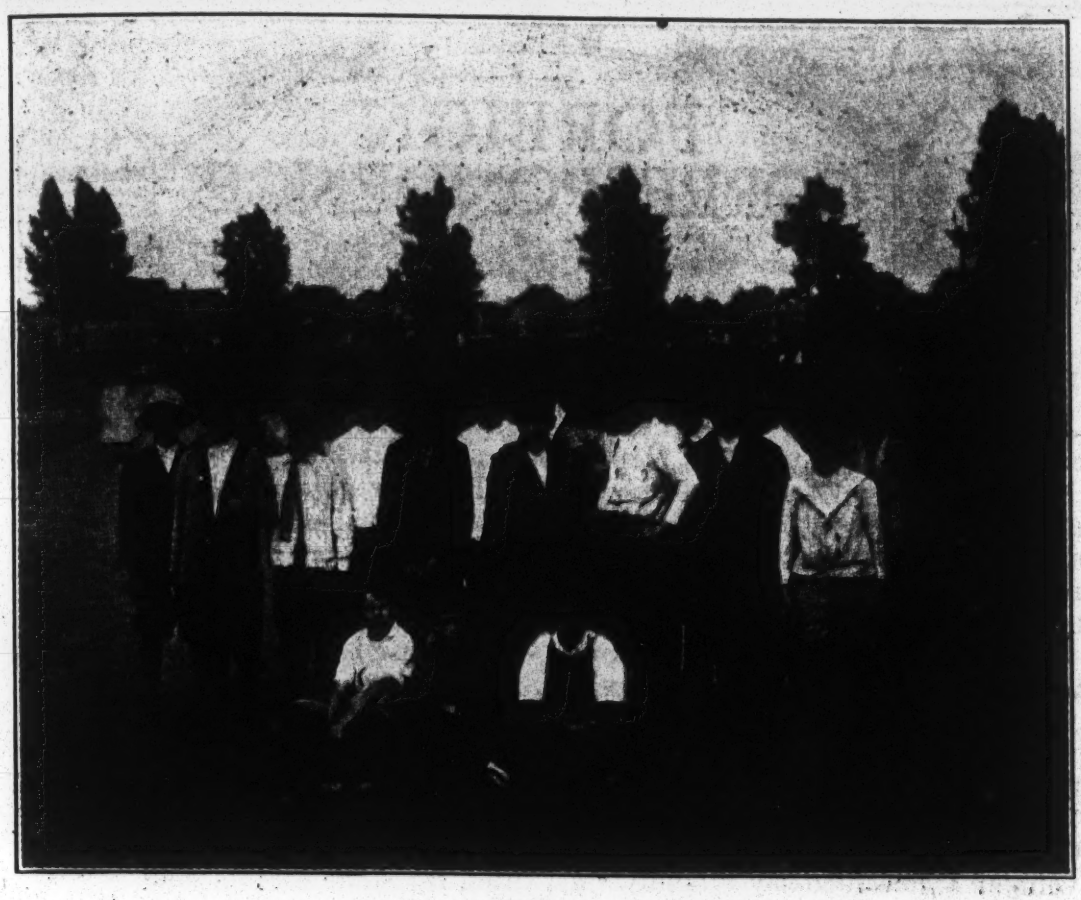
"Do you like to make these lovely things?" asked a visitor, watching a girl whose fingers were flying among the purple petals.

" 'No, I hate them,' was the reply. 'I wish God had never made real flowers for us to copy them.' "

"These flower makers, many of them, are children who know grass only as 'something to keep off of.' 'Consider the lilies,' would mean to them only a command to inspect a bunch of stark paper effigies on the shelf. * * * 'Gimme a flower, please,' called a little worker as the writer once walked along with a bundle of bronzed oak leaves from the golden hills. 'What is it? Did youse make it?' he asked, with shining eyes, and a kind of awe in his voice. 'Oak lif, oak lif,' he murmured as ecstatically as though he had been given apples of Hesperides. Poor little beauty-hungry child he was, from the land where Shelly lies among the violets."

CHILD WORKERS IN CITY STREETS.

The fact that a federal child labor bill has been passed by Congress and that many states have enacted much remedial legislation does not mean that no further effort is needed in behalf of the working children of America. While the enactment of law is a great step in advance, yet many young children will be able to



YOUNG AMERICA AT PLAY.

These same boys, we are sorry to say, can be found at late hours on the streets of the cities. Moral as well as physical training is necessary.

work in some occupations in nearly every state in the Union, and in some states they can be employed long hours.

The new federal law applies only to the groups of children found in manufacturing and mining occupations, but as previously stated, these children form but a small proportion of the entire number, one authority estimating it at about 15 per cent. Since the census of 1910 gives a total of nearly 2,000,000 working children, and only about 300,000 of these are estimated to be employed in the occupations within the scope of the law, it is plainly evident that much remains to be accomplished. The only protection afforded to the remaining thousands of children are the widely varying laws of the states in which they live. A recent statement issued by the Children's Federal Bureau calls attention to this variation in state laws. Jane Addams says, "Because certain states secured satisfactory legislation for the protection of children, it is easy to assume that it is no longer necessary to push child labor reform and similar measures, forgetting the wretched conditions still obtaining in vast areas of the United States."

In these vast areas these other children are at work in cities and in rural districts; in stores and offices; in hotels and restaurants; in theaters and places of amusement; and on the streets as newsboys and peddlers, messenger and delivery boys.

(Continued)

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

A LETTER FROM ALEXANDRIA, EGYPT.

Dear Friends:—

For some days my conscience has been troubling me over my failure to write you at the time suggested by our editor for Egypt. My delinquency has been due not to disinclination to write, but to the plain fact that I didn't know what to write about. It is not every day, even in Egypt where our days are never monotonous, that things happen which are of interest to those who have not an intimate acquaintance with the details of our work.

Tonight I consulted my "family" at the Girls' Central School as to what they thought would be of interest to you. They, being in frivolous mood, made suggestions like these: "Oh, tell them how we had to clean the cook stove in person before we could get Thanksgiving dinner cooked!" (This stove has not been in use since the war made the price of coal prohibitive). Another, "Tell them what a heroic task it is to administer castor oil to reluctant boarding school girls!" Another, "Tell them how many wash women we have had in the past month and each one worse than the last!" Another—but, by that time I had already remarked, "Yes, I could tell them all that, and they would probably be saying even now, 'And where does she find time to be a missionary if days are so full of humdrum detail?'"

After all, however, it is a faithful picture of what fills the intervals of the days, between duties which you may consider more fundamentally missionary. And yet I sometimes wonder if we are not more truly preaching Christ when we deal calmly with a refractory cook stove or on exasperating washwoman than we sometimes are when we are talking most acceptably. At any rate, it all has to be done, and, trusting His words we believe that even humdrum tasks "work together for good."

In our regular work, we are rejoicing this year that things have begun to move again with some little degree of regularity. For the past years, work has been so subject to unexpected interruptions, and plans have so often "gone agley" that it had began to seem almost incredible that there ever was a time when one could make plans with a reasonable certainty of being able to carry them out.

But, in spite of the many irregularities, the work goes on, and, one by one, we pass difficulties which, in anticipation seemed insurmountable; and, again and again, we feel rebuked for the smallness of our faith.

As far as my own work is concerned, the school is fuller than ever before. And we have opened this year a Training Class for Kindergarten Teachers which must, in the future, bring blessing to many ill-taught or untaught little ones. It is pioneer work as yet, but a start has been made. Miss Mason will doubtless be writing you more about it soon.

The religious lessons and meetings in the school go on, day by day. But only once in many days, perhaps, we are made happy by a glimpse of results. Just this morning the father of one of our pupils came in to say that his little daughter, recently recovered from a serious illness, had refused because of her temperance pledge, to take cognac even as a medicine, though the doctor told her she would die without it. The father came to make complaint of the child's firmness. We answered, "Rather, thank the Lord that she is well again, and that you

have a child who can keep a promise." So, once in a while we are given a glimpse of things accomplished, and the glimpse helps to keep us faithful through darker days when no results appear.

Just now, we are preparing for a simple Christmas program for the girls. The more elaborate public program we had planned had to be given up because we had planned it as a joint entertainment of the boys' and girls' schools, and discovered, too late, that our girls' parents had serious objections, even in cosmopolitan Alexandria and the year 1919, to such close association of their sons and daughters.

Yours very sincerely,
ELSIE M. FRENCH.

To Miss Finney,
Dear Friend:—

The Hospital will be ready for the reception of a limited number of patients on Monday, December 15th. We would be glad to have you come on Saturday afternoon at 3:30 to look the building over and attend an informal prayer meeting. Tea will be served afterwards.

Yours sincerely,
THE HOSPITAL STAFF.

The above invitation was extended to me as well as to the other members of the Tanta Mission Station. We all went and all were full of thanksgiving to God that the Hospital was ready for work. And now it has been at work for a matter of six weeks and I think that the doctors and nurses can testify that it has been "full work." Indeed it has been somewhat of a problem to care for all the patients who have come rushing in, in spite of the fact that the colder winter months are always a slack time in medical mission work. So there is no reason to doubt that our much needed Tanta Hospital is going to be a rich blessing to this needy Delta.

You will be hearing further of the progress of the work—that is if we can ever find a doctor or a nurse with enough leisure to scratch off a line or two for the Magazine Correspondence Department.—M. FINNEY.

A RED-LETTER DAY.

The excursion would have passed unnoticed at home, but for the five girls of the graduating class of The Esbekiah Girls' School, it was a red-letter day. Their English teacher had had the good fortune to meet Dr. Freeman, formerly of the Agricultural College of Kansas, but now connected with The Sultinea Agricultural Society of Egypt. She became so interested in what he had to tell, that she asked if he would be willing to talk to the girls. He not only consented, but said that he would conduct them over the society's gardens.

Early one afternoon in the late spring we set out from The Esbekiah School. After a short hot walk, we took the trolley. The crowded streets were left behind, when we crossed the Nile to Gazeera Island. A big banyan tree marked the first stop on the island, but we met the real country when we had crossed a branch of the Nile and were again on the main land. The trolley line parallels a fine Macadamized road that stretches eight miles straight away to the pyramids. The road is shaded by great

Dr. Freeman showing the difference in wheat.

Eucalyptus and Acacia trees. On one side is a canal, on the other green fields, with here and there a tiny village of mud huts. Arrived at the English bridge, we were met by Dr. Freeman and Mr. E. G. Parker with his camera.

Afoot we set out directly west on a good broad road. At first we passed fine large houses in well-kept gardens, but soon we came to ancient Egypt. Here on one side of the road was a village of mud huts, not a window-pane to be seen, not a flower, not a group of gay happy children. On the other side of the road

was the canal where the village men washed their beasts; the women, the family clothing, and from which all drank. That class of bright, laughing, questioning girls was years distant from the village girls that we were passing. Will you help increase the number of the former by decreasing the number of the latter?

At the end of about two miles we reached our goal, the gardens of the society. They were not different (to the untrained eye) from miles of other gardens that we had passed. But following Dr. Freeman we were in New Egypt. Here were trained men with their assistants devoting time and money to improving the cotton seed used in Egypt. The aim of these men is to secure a cotton that will mature early so as to escape the boll weevil, and at the same time produce a long fiber and a large amount of fiber in proportion to the seed.

Dr. Freeman explaining an American cultivator.

Dr. Freeman led us from plot to plot, explaining how the plants are selected year by year, and then paused to explain this parable of selection, showing how men and women, boys and girls are taken from among their companions, trained and advanced because of some peculiar adaptability or power that they have. In general people are not advanced in life's walk by the partiality of some over-lord, but because of some trait in themselves.

The plots of wheat and beans were quite as interesting as the cotton. There was the American winter wheat which had been able under Egypt's scorching sun to send up only "a hay field" with here and there a lean head. Then there was the Soudan wheat with its fantastic twisted head that seemed to protest loudly that it was heavy with golden grain, but that gave only a few kernels to the hand that threshed it out.

The picture shows Dr. Freeman explaining how this American cultivator can do the work of six men. Western machinery is but little used on Egypt's thousands of acres because laborers are plenty and wages low. The rich land owner does not realize how he might release many men for a higher work, if he would use modern machinery.

The walk back to the trolley was one weary drag for the tired Egyptian feet that seldom get outside the walls of their school, but all professed themselves to have had a good time.

The Sultanea Agricultural Society was organized about fourteen years ago. Its membership is made up of Europeans, mostly French, and Egyptians. It owns it own boats and imports fertilizers from Chile, South America, for sale in Egypt. The profits from this sale, together with an annual gift from the government give it all the money it wants to carry on experiments.

ANNA DUNCAN.

Cairo, January 4, 1920.

CHRISTMAS AT THE HOME OF *"THE SEVEN SISTERS."

By Ethel L. Weed, Cairo.

Was it snowing? No, no, no, that was nothing but a dream. It was not even cold. And it was Christmas. There were to be no lessons, and there were to be guests, and "yimkin" (perhaps) a turkey dinner. The "littlest" one of the sisters had just about got the rounds of the family, waking each from sleep, and it was time to "turn out" if a body was to be to prayers on time.

Really, it was time for some of those "dark moments" and "homesick tears" some of our friends write about, if we were going to have any. But "there weren't going to be none."

We had had the day before "off" from classes, and the drawing-room was a wonder of green and red decorations;

the door of the study-room, which had suddenly become a room of mystery, was locked; and there were strings trailing around over the floors of the halls and of some of the rooms. All the strings started from the study-room; but no one except the committee knew where they ended.

It was a busy morning for all of us. There was some last minute shopping, there were parcels to be wrapped, there was the setting and decorating of the dinner table to look after, and there were many things to be prepared for dinner that day that the boys did not know how to fix.

There were thirteen of us here for dinner. Our guests were Miss Nellie C. Smith, of Alexandria; Miss Roxy Martin, Miss Hamilton, Miss McConaughy, Miss Dwight, and Miss McFarland. Our table blossomed forth with an elaborately decorated Christmas tree and a minature Santa Claus in the center, and with a saucerful of wonderful greenery on each corner. These corner decorations had been sprouted in the kitchen, and were proudly placed on the table at the last minute by our beaming "sooffraggie" (second servant, or waiter). The turkey had not arrived in time for dinner; but it held forth promises of another dinner party in the near future, and there was a juicy pork roast on the platter. And nobody who saw that laughing crowd put away that perfectly good American Christmas dinner would have thought of us being "poor missionaries far away from home and friends."

We "balashed" (omitted) afternoon naps, by unanimous vote, and, immediately after dinner, delved into the mysteries of the locked room. We followed the strings to their ends, and found that Santa had left something for each of us.

Then we turned to the "art exhibit," which was fearful and wonderful to behold. Some of the noticeable things in the exhibit were an orange laid out carefully on a bright red sofa-pillow, a frying pan propped up daintily against a linen guest towel, a watch lying on top of an orange peel jack-o'lantern, an old shoe with turned up toe lying on a dainty white cover, one of our worst-looking old lamps standing smoky and dry on the table, and Dinah, our dinner-bell, with her black face, her red shawl and fancy flowered dress taking in the whole situation. There were twenty-one exhibits; and Miss Hamilton and Miss Martin won the prize for cataloguing every one of them right. The prize was the privilege of singing a duet and the girls were game; but in walked a man, and that part of the program never transpired.

We visited until five o'clock tea-time. Then, after tea, we "hied us off" to Thursday evening prayer meeting at Mrs. Harvey's, thankful in our hearts for the young ladies' household and for Mrs. Coventry, the "biggest" sister, who not only has made the household possible, but has made it a real home for us.

---

*This is the domicile of our new missionary ladies with Mrs. Coventry as "mother" or chaperone.

THROUGH THE EYES OF THE NEW MISSIONARY.

The following contributions from our much appreciated new missionary girls will, I am sure, be much valued by their friends in the home land.—M. Finney.

Among my first experiences in Egypt was a visit to a small mission school and later to the home of the Bible woman in charge of the school.

Mrs. Coventry and I left the house shortly after eight o'clock and after a ten-minute tram ride and a fifteen-minute walk we reached the school in time for part of the opening exercises. One of the teachers was calling the roll as we entered and the children were answering to the queerest names I had ever heard.

After roll call there was a song and then the Bible woman closed with a prayer. My, how those children can sing! They seemed to enjoy it thoroughly and entered fully into the spirit of the music although the tune was quite beyond them.

Singing is not one of the Egyptians strong points for the Arabic language is

too deep and guttural to sound musical to our western ears. Yet the songs of these little ones must be sweet praise in the ears of Him Who said, "Let the children of Zion be joyful." For only where the light of Christ's love has shone into the heart can there be happy, joyful music.

But to go back to our story. After the opening exercises we visited the classes. Mrs. Coventry examined some of the pupils and spoke words of encouragement or reproof as there was need. In the larger classes the Bible is used as a text-book and I am sure you all would be pleased with the ability with which those boys and girls read and explained passages from this Book of all books.

But we could not stay long in the classes for the Bible woman insisted that we call on her in her home just above the schoolrooms. So we followed her up the narrow stairway to the one room occupied by this family; the Bible woman, a widowed daughter and her child, a son and his wife and baby boy. This baby was the center of interest for all the family. He was a very nice baby, too, in spite of the many layers of clothing with which he was wrapped and the mosquito bites that literally covered his face. We spoke to the mother about these bites and she brought out her wedding veil and covered him up. However, the last time I saw the baby the bites were as numerous as ever so the veil was probably not kept in use.

In a little while two neighbor women came in and later the native evangelist of that district. Of course, we were served with the inevitable black coffee in tiny cups which is the necessary sign of friendship and welcome. Then we had a special fruit drink in honor of the baby. I managed to drink about half of each refreshment.

Mrs. Coventry talked a while in Arabic and I sat by silently and smiled to show my friendliness. Then we all rose and the Bible woman led in prayer, Mrs. Coventry followed and the evangelist closed our visit with another prayer and benediction.

It was a wonderful experience to me. Of course, I knew scarcely a word that was said, yet the Spirit was there binding our souls together and as we all lifted our hearts in prayer to our Father I understood better than ever before the brotherhood of man in Christ Jesus.

FLORENCE LILLIAN WHITE.

A CHRISITAN ENDEAVOR SOCIAL IN CAIRO.

The Young Men's Christian Endeavor of Faggalah Church requests your presence at its annual meeting, Friday, January 16, 1920, at 6:30 at the home of Dr. Fareed Abdulla. May your presence bring us good.

Dr. Fareed Abdulla.
Nageeb Alada.

(This is a personal invitation).

Such was the invitation received by each young lady of our household as well as by nine other American missionaries of this district. Of course we went, expecting—no one knew what, for it was an innovation in the life of Faggalah church.

Escorted by a servant to the very door of Dr. Fareed's home we were ushered into a large room where our Egyptian friends were gathered, at one side the men and boys, at the other, women and girls, for the young men had invited their mothers and sisters. As we entered there was the usual stir caused by such an interruption.

The chairman was just finishing his address. Then followed a piano solo by the daughter of our host and a chorus by thirteen girls and a little boy, who seemed to be the leader.

Just here you may be wondering about the dress of our friends. Every man and boy, even the youngest rascal, wore a tarboosh. How proud they are of those tarbooshes! Other than that their dress was quite similar to that of Americans. The women wore haberas, some of them made of beautiful silk, a most becoming dress to all. But the girls were attired altogether as American girls with pretty touches of lace and embroidery and jewelry which every girl likes.

If we were inclined to feel just a little

strange among those whom most of us had never met it wasn't for long. We were assured of our welcome in that home and at their social. Entertainment was not lacking and once begun was carried on without a moment's lagging to the enjoyment of all.

One trick especially afforded great fun. Six chairs, three in a row, were set in the center of the floor. These were occupied by young men, another man stood in front of them to meet the one sent in from the hallway. He was turned with his back to the six while one man pinned a whistle to his coat. Then he was faced about and told to "walk." Someone blew the whistle. He turned to find it. Then another and another until the boy was almost beside himself, amidst the laughter and shouts of all, When he finally discovered its whereabouts it was removed and the trick played on another. Thus one game followed another. Then two readings, both in Arabic, so that those of us who had been here less than three months understood very little, but they were the cause of much amusement.

More music followed; a piano solo and another song, this time in English. The little boy mentioned before as leader, read and sang alone, impersonating an older countryman, happy because of an undue amount of "Oh-be-joyful!"

Refreshments of tea, sandwiches and cake were served. Then the pastor of the church spoke, the girls sang and the social evening ended with prayer.

We are hoping that some barriers may be broken as a result of our happy time together; that we may know these people better, and that our relationship may be the means of spreading the story of a living Saviour among those who know Him not. Our Egyptian friends are a gracious and appreciative people. If you would know a great joy in life, come to them and serve the Master in this land.

ELIZABETH SPEER.

My first visit to an Egyptian Sabbath School left a picture with me that I cannot forget. The name and location of the Sabbath School is not important, for probably the same thing was happening in other schools at the same time.

All was new and strange to me, but I want to tell you of just one incident. At the close of the Sabbath School, the children lined up to receive the colored picture cards. There were not quite enough cards for each to get one and some boys and girls left with sad hearts, almost on the verge of tears. Then came the boys and girls who had been fortunate enough to receive cards. The cards were carefully placed in their handkerchiefs or in their pockets. One little chap about six years of age had a pocket in the very center of the front of his little blue dress. It was a very happy youngster that walked out of the door gently patting the pocket that held the treasured possession. These children are the future men and women of Egypt. Won't you pray that they may be as eager to know Jesus Christ as they now are eager to have the cards that tell His story?

FAY RALPH,
Cairo, Egypt.

A VISIT TO KALIOUB ORPHANAGE.

One day, during the Christmas season, at the invitation of Rev. and Mrs. Pennings, I went with Mrs. Kruidenier to see the Orphanage. School was just out for the afternoon when we arrived. We were met at the gate by some happy looking boys.

After having tea, we went downstairs to the boys' dining room. There they were, about forty boys, sitting on the benches around their tables quietly waiting for supper. They glanced at us as we entered but their eyes were drawn as if by a magnet to the center of the room where a Christmas tree glistened and sparkled with candles and trimmings. Its beauty and good cheer was reflected in the happy, contented faces around it. Mr. Pennings had them sing "Holy Night" in Dutch, then some in English and Arabic. Their voices rose to deafening heights at times in that low-ceiled room, then softly till regaining

breath, they would again sing "fortissimo," which seemed to express their feelings the best. Every now and then, some dark eyes would look furtively in our direction to see if we were duly impressed. Then, after Mr. Pennings spoke to them and led in prayer, they enjoyed their suppers as all healthy boys should. We left with a warm spot in our hearts for Kalioub.

M. EVELYN MCFARLAND.

After having been in Egypt for some weeks, I went one Sabbath afternoon with Mrs. Coventry to visit a small, native Sabbath School in the home of a Moslem convert, which was located in a dark, narrow street in a predominantly Moslem quarter of the city. We walked through muddy lanes between the shops and in and out among the people for about twenty minutes and suddenly, it seemed to me, turned in a dark doorway and ascended a worn, dimly lighted stone stair-case, and entered a rather small room. There were about fifteen children seated around the walls; girls and very, very small boys and five women on the couch, which is the seat of honor out here. The superintendent was a sweet girl with a heavy baby boy in her arms, which rather divided her attention with the lesson. One of the other women finally took him and we proceeded to business. I wasn't specially anxious for the seat of honor which was urged upon me, owing to other possible inhabitants, but at last screwed up my feelings and sat down without any hesitation between Mrs. Coventry on one side and a friendly puppy on the other.

The meeting opened with a song, sung with vigor and a tune all their own, followed by prayer by the Superintendent who then taught the subject of the lesson, the golden text and a few remarks concerning the story.

Mrs. Coventry spoke on the practical application of the lesson to every day life and closed with prayer. As my Arabic is very meager indeed, I had to find my interest in the children and the grown people, which wasn't hard at all. There were many interruptions, of course, youngsters coming and going, a woman called down below several times to see some of her relatives and so on, but in spite of it all the Word of God being sown unto life eternal.

The young woman superintendent's husband taught the boys and men downstairs at the same time. Both she and her husband are converts from Mohammedanism and were educated in our mission schools. They are witnessing for the Lord Jesus Christ faithfully in a hard place and theirs is the only light in a large district of many souls who walk in darkness.

Pray for them that they may see the fruit of their labors and grow in the grace and knowledge of His without Whom there is no salvation.

ESTHER WILLIS WILSON.

INDIA.

Mrs. E. L. Porter, Rawalpindi, India, Editor.

Gordon College,
Rawalpindi, India.
February 5th, 1920.

Dear Friends of the Magazine:—

It is with great pleasure that I take up again the duties of Associate Editor for India on my return to this country. I had been gone for nearly three years, and I have returned to find a greatly changed India. Politically the country has been in a state of unrest which came to a head in the riots and disturbances of the past year in the Punjab. Prompt action on the part of the Government averted serious trouble at the time, but there is still a great deal of agitation, and certain classes of the community are very insistant in their demands.

The India Reform Bill which was passed by the House of Lords, and which gives a large measure of Home Rule to India has done much to ease the strain, and the King's proclamation made to the people after the passing of the bill, and made public at the meeting of the National Congress at Amritsar, was a master stroke of English diplomacy, as also a most gracious act. The proclamation was received with cheers from the Moderate Party, and a vote of thanks

returned to the King, but the Extremists still insist on further demands being met. Home Rule will bring many changes, and the friends of India are watching with much concern and interest the trend of thought and affairs in these days.

This spirit of national unrest has to some extent entered also into the Christian community and the Indian Church. We hope it will mean great things for the kingdom of God in this land, but these transition days are extremely difficult ones for those of us who are here to direct and teach and train, and most unusual wisdom is needed, and insight into character, to direct without undue restraint, and to lead out into greater service and larger vision.

We are living in strange and difficult times, and the spirit of the age is as active on the Mission field as in all other parts of the world. We would earnestly request that the prayers of the whole church be made for us, your missionaries, for we surely need wisdom from above as never before for the difficult task before us.

It will be our aim to keep you in touch with affairs out here, and if you read and ponder the articles sent in, and the News Items month by month, they will give you material for intelligent intercession. We trust that in this way we may be mutually helped, and the kingdom more speedily ushered in.

Yours in His service,

WINIFRED L. PORTER.

CHRISTMAS IN A LEPER ASYLUM.

By Rev. E. L. Porter, D. D.

When Dr. Stewart, who is Superintendent of the Leper Asylum in Rawalpindi, asked me to give a talk and distribute gifts to the lepers on Christmas morning I felt like refusing. A visit to a Leper Asylum is not pleasant at any time. The sight of so many diseased persons in every stage of decay is apt to linger in one's memory and does not form a pleasant subject of contemplation for Christmas Day. But when I thought of the opportunity of telling these poor people the significance of the day, and of the birth of Him Who had power to say to the leper, "Be thou clean" the visit became a real pleasure.

The Leper Colony at Rawalpindi after receiving Christmas gifts from children in Ireland.

We found the members of this little leper colony sitting in the bright sunshine outside the dispensary building. Their wounds had all been dressed with clean bandages, and there was a bright happy look on most of the faces.

Some of the college students had come along to help with the service. This was opened with the singing of the beautiful Punjabi Bhajan of the 24th Psalm about the "King of Glory," and was followed

by a short talk on the birth of Christ.

Then followed the distribution of gifts. These were provided by children in Ireland who help to support the Mission to Lepers in India. There were woolen scarfs, shawls, and mufflers for the old, and garments of all kinds for the children. These gifts had been made by the Irish children themselves and the woolen articles which were made up of bright colored yarn, were greatly appreciated by the people, both old and young. It was interesting to watch the bright smile that come over the face of a man when he received something warm for himself and a bright colored shawl for his wife. The faces of the little children fairly beamed with joy as they received the little suits and dresses.

Those who could walk came up to the table, and with my own hands I wrapped scarfs and shawls around them. It pleased them greatly to think that one would come so near to them. Those who had lost their feet and were not able to come to the front received their presents as they sat upon the ground.

More acceptable gifts could not have been found as Rawalpindi is bitterly cold in the winter, and these poor creatures suffer greatly. When they had received their gifts they gathered together for a picture. They did not object to having their picture taken but it does not show the extent of the ravages of the disease.

I also took a picture of the untained children. One of these beautiful little girls was in the arms of an old man whose fingers were entirely rotted away, and it was sad to see him clasping the little one in his arms with the stumps of his hands about her.

Leprosy is not an inherited disease but it is soon acquired by the little children in the homes when they are fed and cared for by leper parents. The children in the picture were all untainted and might have been saved from this dreadful disease if they had been segregated in infancy. We thought at the time the picture was taken that all these little ones were still untainted, but afterwards the Civil Surgeon examined them and thinks that the older ones show some signs of having acquired the disease. At the present time there is no law for compulsory segregation in India and the children cannot be taken away from the parents unless the parents themselves voluntarily consent to the separation, and this they are loath to do.

Children of Lepers. Presumably Untainted by the Disease.

The Leper Asylums in India are partly supported by the Government and partly by the Mission to Lepers in Scot-

land, Ireland and England. The Asylums are usually under the care of a missionary. The one in Rawalpindi is superintended by Dr. R. R. Stewart of Gordon College.

Lepers are not all confined to Asylums and are often found begging in the streets. Any piece of money one may handle may have passed through the hands of a leper.

A Leper Conference is being held in Calcutta at the time of writing which we hope will be able to suggest legislation which will make the presence of so many lepers less of a menace to the country at large.

OUR RETURN TO INDIA.

December 10th was a glad day for a score of travel-weary immigrants who landed at Karachi on that date, after a rather short and uneventful journey from the States. We waved at Gibraltar as we sailed by one sun-shiny afternoon, stopped a few hours at Port Said, and again at Perim; but aside from that were decidedly out of touch with the world for thirty-one long days. Sky and water make a beautiful landscape, for about twelve hours, and after that there is nothing half so enchanting to be imagined as just a glimpse of land. However, there were regrets, too, on leaving the little ship that had been our home for a month, for it was not without its pleasant associations.

We had a rather rough time in the Atlantic, but even that had its compensations. Any of you who have made an ocean trip know the fellow-feeling and comradeship which is fostered in a crowd of sea-sick passengers, who have nothing else to do than to get interested in each other. Moreover, the storms of those first days, the many distress calls we picked up, and the news of several ships that were lost, brought to us a keen realization of the protecting hand of our loving heavenly Father, and we were confident, as we thought of the many prayers that were following our little ship on its way across the waters.

In the Mediterranean the ship's crew were on the look-out for mines, while the laity tried on their life-belts and discussed the most advisable courses of action in the event of an accident; but the danger never came any nearer to us than our dreams.

At Port Said the new people had their first taste of the East, and a salty dose they found it, too, for in the two short hours we spent on shore, we all managed to make the discovery that the main ambition in life of every inhabitant of that cosmopolitan place, is to relieve all tourists of their money. However, it was some of the experienced missionaries who were "bitten" worst. (Ask Dora Whitely, those of you who know her. Those who aren't very intimately acquainted yet, had better wait for her to open the subject).

One night in the Red Sea will be remembered by certain of us who were ambitious enough to try sleeping on deck to keep cool, in spite of a gale that threatened to blow out the moon. But when an impudent wave disturbed our fitful slumbers by suddenly rolling up over us, it was time to give in and get in. No one was washed overboard, but a sight of the deserted deck five minutes later might have led one to the conclusion that a sad fate had befallen us all. The music saloon was carpeted for the rest of the night with mattresses and bed clothes.

A few of us (younger ones) will remember, too, the night before reaching Karachi, for we held a "watch meeting" by moonlight at the prow of the ship, until we could see coast lights, sometime between midnight and morning. Daylight found us up and doing, though, and a long interesting day we had of it, with customs officials, policemen, money-changers, consul, shopmen, baggagemen, and bus drivers. At nine p. m. a tired, happy crew climbed aboard the up-country "special," and thirty-six hours later still more joyfully faced the climax of the journey, when at Lahore, our "scattering point," we were hailed by a crowd of our own missionaries, who had gathered there to greet us.

HELEN D. ANDERSON.

Dear Magazine Readers:—

One hears so much these days about the high cost of living in the home-land; perhaps it would be interesting to compare prices with those prevailing in this land where living is supposed to be so cheap. I really do not see how the poorer class of people live at all. Some men make as little as $4.00 per month. When it takes $1.00 of this to provide the flour alone which one person requires, how will a man make ends meet when he has even a small family of three or four? Even though whole wheat flour, from which they make their unleavened bread is the staff of life, there must of necessity be other expenses.

Many things which you in the home-land consider a necessity are a luxury here and we do without them. Take for example the canned vegetables, fruits, fish, etc. Small tin salmon, 65c; small tin oysters, 45c; small tin sausage, 80c; small tin Heinz beans, 50c; one tin pine-apple, 60c; one pound coffee, 80c; one tin corn starch, 60c; 2-lb. tin Quaker oats, 75c; 1 quart vinegar, 60c.

I am estimating these things at the present rate of exchange which gives us a little better than two rupees to the dollar. As yet we missionaries in India have received no War Bonus for what was intended as a Bonus only partially makes up what we have lost through exchange.

The prices vary so in different parts of our field that it is impossible to give a price which would be general. Milk ranges from ten to eighteen cents a quart and eggs from twenty to thirty-six cents per dozen. Good kerosene oil is seventy-five cents a gallon and we have to depend on old fashioned oil lamps for our light.

Potatoes average five cents per pound and butter sixty-eight cents.

There is no lack of sugar at fifteen cents a pound. Even during the war we did not have to stint ourselves. The people who came out last spring were so surprised to see a frosted cake. We do not always frost our cakes but of course we did in honor of those who had journeyed so many thousand miles to see us. We will do the same for any of you. Just come and see.

Meat is one item on which we save. Beef is only six cents a pound, but it is not as good as home beef. Mutton is about double the price of beef.

Some of us pay four dollars a month for our water. A good many of the missionaries raise enough vegetables to keep the table going and also get some fruit from their gardens.

Some of the canned goods are beginning to go down in price since the war. New shipments are arriving which bring fresh goods as well as reduce the price. In the shops we find many American products which were not there before. You may be sure we are glad to see them, but the Englishman prefers his own brand. One day I was in a Lahore store when an Englishman came in to purchase some jam. The clerk showed him some which he refused, saying, "No, American jam is no good."

Even chewing gum has found its way to India and can be bought right here in Sialkot.

But we have the advantage over you in one respect and that is a wealth of flowers. Even in December we can have a five dollar bouquet of roses just for the picking. And such beautiful, perfect flowers, too! Any green house at home would be glad to have them. We have flowers in all but the very hottest summer months. Just now it is too cold for very many flowers to bloom, but there are a few brave roses and the pansies are in bud.

JEANNETTE HOPKINS STEWART.

NEWS ITEMS.

General. The Mission was very glad to welcome Dr. W. T. Anderson and Mr. Crowe on their arrival after a stay of four weeks in the Presbyterian Hospital at Miraji. They have made good recoveries after operations and are glad to be able to get to work. The Pindi camp started out a few days after Dr. Anderson's arrival.

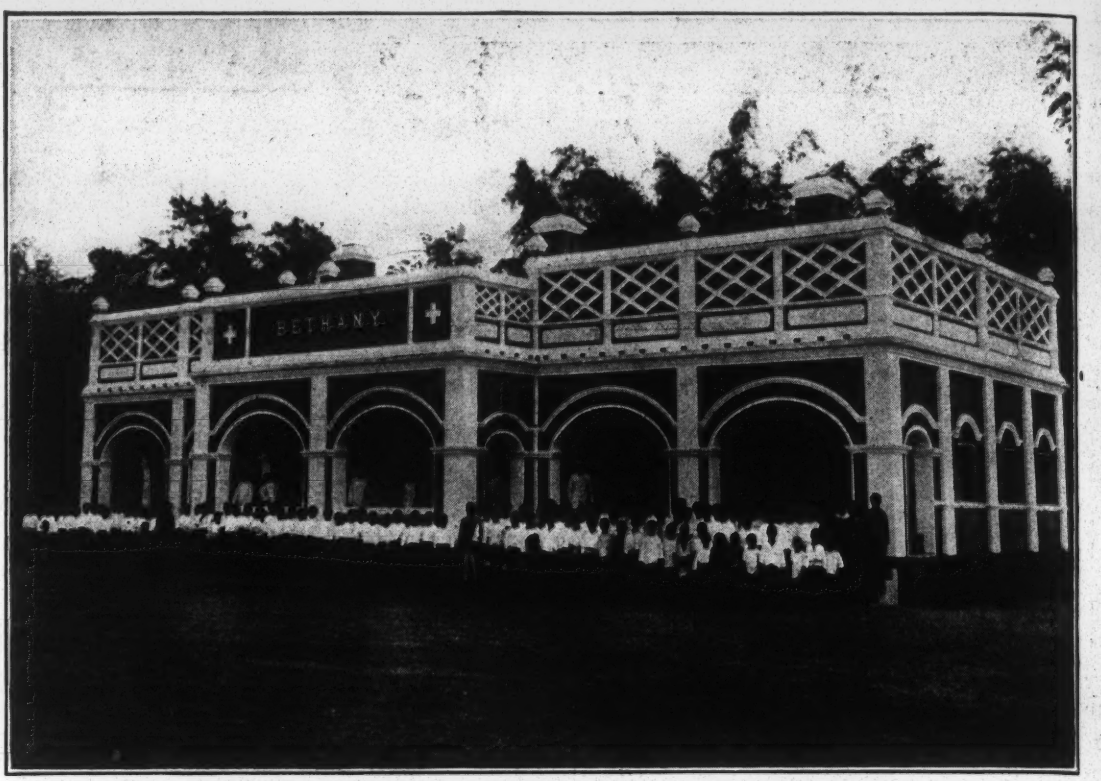
The New World Movement. Dr. J. H. Martin who was appointed from Home as General Secretary for the New World

WOMEN ATTENDING THE CONFERENCE OF THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS AT SHANGHAI, CHINA, JANUARY 2 TO 8, INCLUSIVE.

For Article See Page 625.

GROUP OF WOMAN LEADERS ATTENDING THE SHANGHAI CONFERENCE OF THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS, JANUARY 2 TO 8.

For Explanation See Following Page



BETHANY COTTAGE, CHIENGMAI LEPER ASYLUM.

Built by The Woman's Interdenominational Missionary Union of Washington, District of Columbia, in 1918. Cost $2000.00. Bethany Cottage, the Bertha G. Johnson Memorial, was dedicated on Thursday, the 13th of November, 1919. It was a glad day for all who are interested in the lepers of Siam and particularly for the women who are to make their home within its consecrated walls. All these standing on the ground are lepers, the men at the right, the women at the left. The men standing under the two central arches are the Theological students in the Seminary at Chiengmai. The foreigner in white is Dr. Gillies, President of the Seminary.

GROUP OF WOMAN LEADERS ATTENDING THE SHANGHAI CONFERENCE OF THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS, JANUARY 2 TO 8.

Seated: From left to right: Dr. Gertrude A. Walker, chairman of the Medical Work for Women in China and India Group of Women's Deputation, American specialist in diseases of the eye, and campaign chairman for the Woman's Medical College, Philadelphia, Pa.; Miss Helen Calder, chairman of the Religious Education and Evangelism Group, Women's Deputation, and secretary of the Congregational Woman's Board of Missions; President Ellen F. Pendleton, chairman of Collegiate Education, and president of Wellesley College; Miss Nellie G. Prescott, chairman of the Problems in Administration Group of Women's Deputation, and secretary of the Woman's American Baptist Foreign Mission Society.

Standing: From left to right: Mrs. F. J. White, wife of the president of Shanghai Baptist College and vice-president of the Collegiate Education Commission; Miss Amelia Josephine Burr, chairman of the Christian Literature Commission; Miss Ernestine Friedman, chairman of the Social Service Commission; Mrs. A. F. Ufford, of the Baptist Mission, Shaohingfu; Miss Geraldine Johnston of the Shanghai Y. W. C. A., and vice-chairman of the Social Service Commission; Mrs. H. A. Vanderbeck, vice-chairman of the Commission of Religious Education and Evangelism.

Movement in India, has begun work. He reports that some visiting has been done in the interests of the New World Movement and several audiences addressed on the subject. A Central Committee has been appointed which is to meet in Sialkot this week. Dr. Martin writes, "We shall try to get the full organization ready for Synod and put the program on next year." A Committee was also appointed at the Ladies' Conference in Sialkot during Christmas week to organize and develop the New World Movement in the women's work. Plans are under way for developing the movement and presenting it fully to the women at the General Missionary Meeting to be held in Sialkot in the Spring.

The Methodist Episcopal Church is this year putting its Centenary program on in India. The Bengal Conference has already set eleven lakhs of rupees ($366,000) as their goal. They are also putting much stress on the spiritual part of their program. They report a large increase of tithers among their Indian Church members.

Sialkot. A General Missionary Meeting, taking in all the societies of the five Presbyterials, has been arranged to meet here in the Spring. We have not had a general meeting for some years, and we are hoping this one will mark a big stride forward in the work of the Women's Missionary Societies and Junior work, and also in our Thank-Offering. We should like to request the prayers of our Home societies for this meeting. It will probably be held the latter part of March or first of April. The committee on arrangements has been busy.

We have been having rather wonderful times in camp, such hearings from the Mohammedan women. Such a lot of women come to the tent every day and we are out every night till all hours! Our ignorant Christians have been just taken hold of by this year's course of study. It is the 14, 15, 16, 17th of John, and then the sufferings, death and resurrection of our Lord, and to most it comes in its details as new, and it makes a very deep impression. Won't you pray that it may lead them to a real heart surrender to Christ—a longing to withhold nothing from such a Love.

Gujranwala. We are beginning a series of Thank-Offerings and Evangelistic Jalsas for our Christian village women, running through January, February and March. Our plan is to have a Thank-Offering Jalsa in some important center and follow it up by another some three or four weeks later, at which time a strong appeal will be made for Christian service.

The new missionaries who came out last year and who have so faithfully been studying the language up to this time will have a chance to reap their reward in scoring high grades when their examinations are held here February 5.

Pasrur. Miss Whitely writes the following interesting items. "In some respects the Christmas season in Pasrur this year was rather an unusual one. The Sabbath School of my Home church at Cannonsburg gave me $87.50 for the school's Christmas. Part of the money was spent at Home in buying presents and the rest was used here for the treat and dinner. The girls, teachers, misisonaries and all enjoyed a big Indian dinner. After dinner Mr. Campbell had a service with the girls and impressed upon them the need of giving Jesus, God's best gift to them, the first place in their lives.

Our baggage from Home did not arrive till the day after Christmas, so we were a little late with the gifts, but that did not mar in the least the joy of the girls. They received all sorts of things: pencil boxes, hair ribbons, small brooms, necklaces, sand pails and shovels, jumping ropes, toys of different kinds, etc. Each girl also received a small rubber ball and ten jack stones, and for the school as a whole was a big Kiddie Kar which was quite a novelty.

The baggage arrived at one o'clock, and by 7:30 we had unpacked everything, got the presents all in shape, cut, set and trimmed the Christmas tree, and had things ready for Santa's arrival. The tree was trimmed with things that the Juniors of Cannonsburg had sent.

Mr. Campbell made a No. 1 Santa and the girls thoroughly enjoyed that part of the program. The joy of the friends at Home in giving the money for this purpose was exceeded many times by the joy of the little girls in receiving the things. Little brown eyes grew large that night, and sparkled and beamed as perhaps never before. There were dress pieces for the teachers, jacket pieces for the women servants, and coin purses for the men.

Five new day pupils have been entered from the city and two new boarders have been taken, so we now total 124 boarders, and 12 day pupils. Quite a number are on the waiting list, till we are able, financially, to take them.

Pasrur District. Mr. J. G. Campbell reports a fine itinerating trip in the Ford. One small village of ten or twelve Christian families contributed forty rupees and more coming in. It was the occasion of their half-yearly harvest offering and the people "gave willingly."

Rawalpindi. This week in the Wesleyan Church, Capt. Watt, a chaplain from the front baptized a fine young Madrassi Clerk, who had studied in the American Baptist Mission school there. Prof. Ponsonby took part in the service. Two fine Hindu young men have recently been baptized in the City Church also.

The Christian boys of the High School have distinguished themselves this year in the District Athletic Tournament. Four Christian boys won enough points to win the athletics for the Mission School. The school was also first in the football.

The workers and book sales in the bazaar preaching are better than ever this year.

W. C. T. U. Miss Mary J. Campbell writes about this work. "After the National Convention which was held in Lucknow, November 6-12, I went down to Calcutta where I had five weeks work. While there I was joined by Miss White who will help me with the clerical work. I found it most difficult to do all the heavy correspondence with the constant meetings in every place I visited. The work in Calcutta was especially encouraging among the student class. About nine different College centers were reached. It was a great privilege to speak in the old College at Serampore and to meet with the students in the Duff College. One of the best meetings was held at the Calcutta University Institute. I was very much impressed with the friendliness shown by the Bengal students in this movement. In Bengal I found the leading Indian politicians taking a decided stand for prohibition for India.

Christmas day was spent in Delhi with the Stewart family. Christmas dinner was provided for us by the 71st Punjabis. I am afraid that the Temperance Cause is very much needed among our Christian soldiers. Eighty men signed the pledge in the one meeting held among them and these have promised to carry the message through the entire regiment. Two of the men who are hard drinkers promised faithfully to give it up and asked for our prayers.

Miss White and I are just starting on a five weeks tour in the Central Provinces. Twenty-six places have been arranged for us to speak in. We are at Bina today in the Christian Mission and the work is starting off most encouragingly."

General. January 30th, 1920, will be memorable in the annals of the Methodist Episcopal Church in India as the great day when the leaders of their Centenary Movement in India and Burmah, with Bishop Warne presiding and Bishop J. E. Robinson present, voted unanimously to enter upon the financial campaign to raise fifty lakhs of rupees on this field. The resolution was adopted by a rising vote, and with the singing of the hymn, "The Son of God Goes Forth to War."

The Women's Christian Medical College of Ludhiana, Punjab, has issued a souvenir of its Semi-Jubilee. It has been the only College in India where girls could obtain medical training entirely by women and under Christian auspices. A larger staff, increased equipment and better accommodations are now needed, and gifts are invited for

the Semi-Jubilee fund. One strong college such as this should accomplish much for the Missions. The following are a few statistics from the report:

In 25 years 335 women have been trained for medical service.

In 25 years the expenditure has amounted to over fourteen and one-fourth lakhs of rupees.

Beds have increased to over 150.

In-patients numbered 24,309.

Out-patients and visits 789,819.

Operations 17,116.

At present there are 33 workers on the staff.

Students number 63, of whom 54 are Christians.

Compounders and nurses number 47, all Christians.

Of the graduated students of the college, 28 last year were in full charge of hospitals and dispensaries scattered over India. They treated 411,936 out-patients and 5,882 in-patients. Truly a magnificant record among the sick, afflicted, often utterly helpless women of India.

The present management of the college thinks it is desirable to secure the co-operation of the various Missions with a view to this institution becoming a Union College, thus extending its value and usefulness many fold.

Dr. Alice Pennell, in her Annual Report of the Church Missionary Society Hospital at Bannu, on the North-west Frontier, states that the Wazirs and Mahsuds who are at present at war with the British Government of India, were anxious to have their women and children under British protection during the recent fighting, and sent many of them to the Mission hospitals. The hospital at Bannu itself had to be used as one of the British military hospitals; those of out-stations serving for the women and children.

Lady Chelmsford, the wife of the present Viceroy of India, has done much to promote investigation and research into the causes of infant mortality in India — statistics show an alarming death rate—and she has stimulated effort in the direction of infant welfare, and care of the mother.

In a number of the large cities now the women are invited to attend free lectures and demonstrations on the care and feeding of infants, and much interest has been aroused. At the time of writing an Infant Welfare Exhibition is in progress at Delhi, the capital of India, February 21 to 28, and her Excellency the Begum of Bhopal, who is ever in the forefront in the matter of reform, is taking a great interest in the exhibition, and is herself to read a paper at one of the meetings. The railways have granted concessions to medical students, medical subordinates, nurses, midwives, school teachers and missionaries, and every thing has been done to induce a large attendance. We hope to give further news of this next month.

In a recent report of the Punjab Auxiliary of the British and Foreign Bible Society the total issues of Scriptures, Bibles, Testaments and Portions, is given by decades, and the figures are very interesting:

1871	1,268
1881	9,793
1891	47,303
1901	70,279*
1911	74,831
1919	109,774

*From 1902 on the issues to other auxiliaries are not included in the total.

During the last year our Mission has contributed 603 rupees to this branch of the Bible Society. The contributions were from individuals, church collections, and missionary societies. This amount includes one contribution of 113 rupees to go towards a special edition of a large print gospel in Roman Punjabi, and another contribution of 32 rupees from the boys of the Christian Training Institute in Sialkot for Scriptures for wounded and blind soldiers.

Sialkot. We are getting around to our villages as fast as we can. So far this winter we have heard more Bible stories in the Course than usual. At our last camp six women and girls recited the twelve stories of this year's Course, and lots of them told six or eight. We were very happily surprised to see such

progress. It is much easier to teach a story now than it was a few years ago. The non-Christian women listen remarkably well.

Gurdaspur reports a contribution of six thousand rupees from the retiring manager of the Dhariwal Mills with which to erect a house of worship in Dhariwal for the use of the Christian community.

Jhelum. We are greatly encouraged over the receptions we have received in some of the villages. A number of prominent men have shown a real interest in the message, and several have confessed that they believe, but are afraid of their people. The Ford enabled us to visit several villages which were before inaccessible and in each case the welcome was unusually cordial. In one of these towns a young man who showed considerable interest, brought out a Bible that he had bought at the Choa Mela three years before, and by his intelligent conversation showed that he had been reading it carefully. Before we left he acknowledged his belief in much that he had read, and expressed a desire to be taught more. In Pind Dadan Khan several educated men have come to inquire the Way, and at least two of them seem to be very earnest in their search for the Truth. Will you not join in prayer for these that they may not give up the search until they bow at the feet of Jesus Christ.

Khangah Dogran. We have found a good deal of encouragement, especially in heretofore dead communities. In almost every place there are those who are learning, and giving; baptisms were administered and in two places communion was held for the first time. The offerings of last year were larger than the year before and this year they are larger than last year. Over seventy rupees has been given at the present writing by the women in their Thank-Offering jugs.

Lyallpur. In most cases the non-Christians have been friendly and willing to hear. Book selling is not the least part of the work and the results along this line of work have been good. Miss Logan says that the Christian women are keen on the Thank-Offering and generally mention it first. We recognize this as the fruit of Miss McConnell's efforts in the past.

Pasrur. The awakening in India seems to have found our people, and they are more wide awake and attentive than ever before. We have been greatly encouraged in the circles we have visited, the people were glad to see us as they had learned the Bible stories and were anxious to recite them.

Miss Mary J. Campbell writes: The whole month of January has been spent in touring through the Central Provinces. We are now at the sixteenth place, and thirty-nine meetings have been held. We have certainly been seeing a variety of Missions. The Christian, Lutheran, C. M. S., M. E., Friends, Alliance, Scottish U. F. C., and we have two more yet to visit, the Mennonites and the Pentacostal Mission, before leaving this Province.

I have been deeply interested in watching the forward movement in the Methodist Church. One of the departments in their Centenary Campaign is Temperance. It is under the management of Dr. Felt at Jubbelpore, who has a committee of about twenty members who are helping him to carry out a great campaign for temperance in the Methodist Church. He is gathering up statistics, preparing slides, and planning to have literature published in several of the important languages of the land. In September there were three Temperance organizations in this Province, whereas now there are fifteen. About 1,500 people have signed the pledge during the past month. The magnitude of the work almost overwhelms me at times, but I have realized anew the precious promise, "As they days so shall thy strength be." For your continued prayers I shall be grateful. We begin our work on the 14th in the Bombay Presidency. A full month has been prepared for the work on that side of India.

There was a bumper crop of cotton in Berar. I have never seen anything like it. Thousands and thousands of bales of

cotton ready for shipping. There were ten or twelve ginning factories in each place. The rice crop was very good in this part of the Province which had been suffering from famine. As usual the missionaries have done their share in rescuing the little famine waifs.

Gujranwala,
February 24th, 1920.

Dear Friends:—

I wonder if you would like to hear a little about what has been going on in Gujranwala? We have had the privilege of celebrating two anniversaries in honor of one of our veteran missionaries, Miss McCullough. At Annual Meeting we anticipated one of these—that of her forty years completed service in India. New Year's day, 1920, was the real anniversary of her arrival in India, forty years ago. The day was filled with little surprises for her. The Indian Christians offered prayer for her at the annual new year's service in the church. and Miss Mukerjea spoke words of appreciation and gratitude on behalf of us all. After the service the congregation was treated to Indian sweet-meats. In the evening the missionaries of the station, with several other guests, gathered at our home and spent a few happy hours.

The other event was in honor of Miss McCullough's seventieth birthday, February 15th. As this came on Sabbath we celebrated it on Monday the 16th. The guests of the afternoon were about thirty-five of the leading Hindu and Mohammedan ladies of the city, also six Indian Christian leadies and the missionaries. We were fearful lest something might be done which would offend the religious prejudices of some of our guests, and so the utmost care was taken to have things as they would wish. Brahmin women from our city school brought refreshments for those of the Hindu women who do not like to eat with others. Simple refreshments were served for all, and each one was allowed to choose just how and where she should be served. I wish you might have seen these dear charming women in their silks and velvets and gold embroideries, laden also with gold and silver jewelry and ornaments. They were so gracious and altogether lovely, and entered into the enjoyment of the afternoon quite as gracefully as if it were an ordinary thing with them to go to afternoon parties.

During the after Miss Mukerjea's school girls presented Miss McCullough with a string of beads they had made. Each kind of bead represented some beautiful trait of character. Mrs. Chatterjea sang two songs she had composed for the occasion. During the singing of one of the songs beautiful garlands of roses were hung about Miss McCullough's neck. Miss Scott then sang some Psalms for the women. They all seemed so happy and so glad to do honor to one who had so often gone to their homes with the message of Christ's love. How we long that all the gracious charm of these high-bred daughters of India might be used for His honor and glory.

After this came a birthday ride in Mr. McArthur's Ford. This gave some of us a chance to get the dining room in shape for the birthday dinner in which thirteen missionaries shared. Miss McCahon was here from Sialkot, and Miss Buchanan was home from Sangla. After dinner there was coffee and cake and candy before a big grate fire. The birthday cake with the candles was admired by us all and was as good as it looked.

We just praise God for Miss McCullough's long and helpful life and service, and we send this short account of the celebrations we had for her, knowing that you, too, will delight to share with us in doing honor to one who has given such a long life of devoted service to the women of India.

Not long after you read this in the Magazine, Miss McCullough will be in America, as she soon leaves us on her furlough, and we trust that many of you will see her and hear from her own lips about the work to which she has consecrated her long life.

Yours in His service,

HAZEL BENNETT.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

[redacted],

MRS. MARY CLOKEY PORTER

The Thank-Offering Secretary, co-editor of the Women's Missionary Magazine and friend, entered eternal life as quickly and unpretentious as she would have passed from her library into her reception room, Friday, April 16th, at 11:15 a. m. Everything ready in her life she could immediately answer the summons of the Lord and Saviour, "Come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world."

When a telegram came to the home of the editor telling that, "Mrs. Porter died this morning. Apoplexy. Interment at Springfield, Ohio, Monday afternoon, April 19th," it seemed impossible to believe that one whose plans included so much of the immediate activities of the church should depart so suddenly. We just gazed into heaven and in the thought of Elisha's experience we saw her mantle fall from her upon one whom the Father our Lord God will guide to be her successor in the important work she developed which has become such a large factor in Women's Work.

Mrs. Porter was known to the women of the church as a most indefatigable worker and prodigous writer and one of the most fascinating and successful leaders. Women from all denominations knowing her gifts desired to have her share her ability in organization and leadership.

One of Mrs. Porter's splendid traits of character was promptness. Already she had been to Youngstown and made plans for Thank-Offering Night. She was overflowing with joy in the surprise she would give to the Convention as to the sum of the 1919 Thank-Offering. Women who have seen Mrs. Porter on such occasions know what will be so sorely missed that night. The one who has developed this wonderful factor in our work could be the only one to carry that joy to others. How we will miss her.

We must not go into the 37th Annual Convention of the Women's General Missionary Society weeping. Mrs. Porter would be grieved if she knew we left any thing undone because we mourned for her. Inspired by her work completed, her life well lived, her abundant welcome into eternal life let us remember her in all her joyous service, winning personality, her untiring zeal for Christ, her love for the United Presbyterian Church, her faithful friendships, all crowning her life in service to the last moment of her life, all her gifts and they were many, all opportunities and she allowed none to be wasted, all love and that was steadfast, all in all for Christ, even though we will miss her beyond any words to express, may we never lose the standards she maintained.

To Mr. Porter we give our true sympathy. Mr. Porter was the strong hand in all Mrs. Porter's plans, the companion ideal, in devotion, courtesy and tenderness. In the home and elsewhere a Christian gentleman, lover and husband. Of him Mrs. Porter often spoke as the one who made all her plans possible, as far as human agency could make possible.

To those who have had the friendship and hospitality of Mr. and Mrs. Porter's home "a sweet fragrance" of their Christian life will remain.

The June number of the Women's Missionary Magazine will be a memorial to Mrs. Porter.

THE NEW WORLD MOVEMENT.

THE PRIVILEGE.

We have considered the plan for the New World Movement, and the task of such an undertaking in preceding issues. May we not now have our thoughts absorbed with the acme of it all—the Privilege. There never was a time in our lives just like today. We are not going to overshadow all the joy that abounds in our hearts by dwelling upon the awful conditions of the world and the pitiful consequences of sin. Just for a moment we are going to look at the great noon day brilliancy of the goodness of God, in calling us into such an opportunity, even the privilege of this task. We are not even intending to name the New World Movement a sacrifice. The vision of beholding the needs of the world should make our hearts leap for joy in the privilege of such an undertaking.

"O MATCHLESS HONOR ALL UNSOUGHT
HIGH PRIVILEGE SURPASSING THOUGHT
THAT THOU SHOULD CALL ME LORD TO BE,
LINKED IN FELLOWSHIP WITH THEE,
TO CARRY OUT THY WONDROUS PLAN
TO BEAR THY MESSAGES TO MAN
IN TRUST WITH CHRIST'S OWN WORD OF GRACE
TO EVERY SOUL OF HUMAN RACE."

God's promises are so boundless and wide and deep for His church that we may depend upon His ratification of every one of them. Jeremiah writes, Chapter 31, verses 31, 34 inclusive, of the limitless goodness of God in His concern for His people, and their concern for each other as they—the church—will teach of God, that for God to fail is as impossible as it is for man to measure the heavens or to fathom the foundations of the earth. God ways can not be searched or made known.

As surely as God the Creator of the universe preserves His own secrets and laws of creation, so sure will God keep His covenant of grace with His people. Heaven and earth may fail but His purposes for a seed to do Him service will never, *never* fail. Do you want to have a part, a portion in such a partnership; then rejoice in the privilege of some self-denial, whether it be of time, money, talents, your sons or your daughters you may need to give in the great forward march of the United Presbyterian Church, in line with thirty or more other denominations, to win the world to Christ.

TAKE NOTICE!

CARE SHOULD BE TAKEN THAT NO THANK-OFFERINGS BE DESIGNATED FOR THE NEW WORLD MOVEMENT, AS THE TWO FUNDS ARE ENTIRELY DISTINCT. MONEY CANNOT BE CREDITED TO BOTH FUNDS.

WOMEN OF THE UNITED PRESBYTERIAN CHURCH.

A few short days will find us in our Annual Women's General Missionary Society Convention in the city of Youngstown, Ohio, May 14-18.

We are planning and praying great things for we feel that the Convention of 1920 is being held in the midst of the most stirring days and greatest movements in the Church since the time Jesus gave to men His last message: "Go ye into all the world and preach the gospel to every creature."

As we view the world conditions and the crying need of humanity, as presented to us in the Interchurch World Survey, including our own New World Movement, we realize what responsibilities and opportunities are opening before us. We, the women of the United Presbyterian Church, will arise to our share of the program as arranged by our Women's Board.

Let us come to the Convention, expecting, hoping, praying for a larger vision. The program of the Convention you will find in this number of the Magazine, as you study it, notice:

1st. The Quiet Hours: "Christ Preeminent," Mrs. H. L. Finlay, Egypt, presiding. Pray that our leader may be strengthened and guided to bring to us just the message we need in these moments when we lay aside our business and come close to our heavenly Father.

2nd. Each one of our mission fields is presented in a special address by one of our missionaries in addition to Home and Foreign Missionary Evenings. Pray for these faithful witnesses.

3rd. An inspiring Temperance address. "Our Unfinished Task," by Mrs. Culla J. Vayhinger, W. C. T. U. President of the State of Indiana. While we are rejoicing in nation-wide prohibition we knew there is much yet to be accomplished and Mrs. Vayhinger comes to us with the message of what the women can do. Pray for her and the great cause she represents.

In view of the importance of this Convention, *every Presbyterial Society* in the Church should be represented by its full quota of delegates. It is hoped as many delegates as possible will attend the Delegates' Conference in the Convention Church on Friday afternoon at 3:30. Mrs. Jeannette C. Alter, presiding.

Yours for Youngstown,

CAROLINE PORTER HILL,

Richmond, Ind.

CONVENTION NOTICE.

It will be impossible for the Youngstown Committee to meet all trains coming into the city on the several days of the Convention. Delegates and visitors coming into any depot but the Erie should take a car for Public Square. At the Square ask any policeman where to take a "Park and Falls" car. Any car leaving at the point designated will pass the South U. P. Church where the Convention meets. Leave the car at Delason Avenue and you will be in front of the church. The Erie depot is within a minute's walk of Public Square.

A WORD FROM THE RAILROAD SECRETARY.

Delegates attending the Women's General Missionary Society Convention from the West can leave Chicago over the New York Central, the Pennsylvania or the Erie Railroad, the latter being the only one going through without change at the present time.

From the East or Pittsburgh district by either the Pennsylvania or Lake Erie Railroad.

MRS. J. H. MAXWELL.

DELEGATES TO THE CONVENTION.

An Annual Convention is for the purpose of receiving reports of the year and hearing messages from the mission fields, home and foreign, as well as the purpose of plans for the future. The Christian fellowship permeates all of this and the delegate that receives the most is the one who is in her place promptly, especially to receive the benefits of opening hours.

NEWS FROM AFAR.

(See opposite page 616).

In the Fall of 1919 a deputation of thirty representative American women, including college presidents, prominent physicians, social workers and religious leaders, were sent abroad to visit the mission fields. Some were sent by different denominational Women's Boards, and others went at their own expense, to study conditions in the Orient.

The findings of the deputation thus far were brought to a head in a conference of the Federation of Women's Boards of Foreign Missions at Shanghai, China, January 2-8, 1920.

One influential newspaper in that country, pronounced the conference the most important meeting that has thus far been held in Shanghai. The deputation was divided into seven commissions, viz., the Collegiate Educational Commission; the Secondary Education Commission; the Medical Commission; the Christian Literature Commission; the Administration Commission; the Social Service Commission, and the Commission of Religious Education and Evangelism.

Seven provinces and thirty-one boards and societies were represented by delegates, from the fields in China.

Reports and recommendations were made by the commissions which are of great importance to the home churches, but from which only brief extracts can here be given.

Commission on Religious Education and Evangelism: It finds the present system inadequate to meet the needs of leaders of sufficiently thoughtful type, and in sufficient numbers. It lacks expert Bible teachers and organizations, for the use and development of native Christian women.

Commission on Primary and Secondary Education: It recommends a redistribution of existing middle schools and the strengthening of the staffs, the installment of better equipment and the erection of better buildings.

Commission on Collegiate Education: It recognizes the favorable development of co-education at the Canton Christian College, and recommends that wherever the demand for an extension of co-education is in evidence, it should be met.

Commission on Social Service: This group stressed the great and immediate need for a thorough study of social conditions in China, especially as they relate to the home, industrial and community life of women and children. It urged that evangelistic workers be trained in sociology and economics, and that women specially fitted for social work, be released and assigned to that task.

Commission on Administration: It recommends that Women's Boards encourage in every way possible a unified administration in all their dealings with the missions on the field and especially in dealing with their own appointees.

Commission on Medical Education: This group recommends that the Federation staff equip medical schools and hospitals now established, before opening any new hospital work for women; that at least two registered nurses be supplied every existing hospital, and that a business manager be appointed for each of the same.

Commission on Christian Literature: It found that literature and reading matter now being distributed is totally inadequate to the needs, and it recommends that more devotional books, stories of missionary endeavor, helpful biographies and general literature suitable for women and children, be obtained. It further recommended that a committee be appointed to select reading material for women and girls, and recommend new books for translation.

THIRTY-SEVENTH ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, TO BE HELD AT YOUNGSTOWN, OHIO, MAY 14-18, 1920.

CONVENTION THEME—"CHRIST FOR THE WORLD."

PROGRAM.

FRIDAY AFTERNOON.

3:30—Delegates' Conference, Mrs. J. C. Alter, presiding.
(Every delegate should attend if possible).

FRIDAY EVENING.

Mrs. J. A. Cosby, First Vice President, presiding.

7:45—Devotions.
Violin Solo, Prof. Chas. Lowry.
Greetings from Cleveland Presbyterial, Miss Ida McQuoid, President.
Convention Church, Mrs. Mary J. Murdock.
Response, Mrs. J. D. Sands, President Women's Board.
Delegates Response.
President's Message: "Vision and Task," Mrs. J. S. Hill.
Solo—Miss Opal Cheney.
Presentation of Women's Board of Directors.
Announcement of Credential Committee.
Prayer and Benediction.
Reception.

SATURDAY MORNING.

9:00—Morning Worship.
9:15—Business.
9:45—Annual Reports:
Recording Secretary.
Statistical Secretary.
10:10—Quiet Hour. "Christ Pre-eminent," Mrs. H. L. Finlay, Egypt.
10:40—Annual Reports:
Treasurer, Mrs. J. B. Hill.
Secretary of Finance, Mrs. O. H. Milligan.
Thank-Offering Secretary, Mrs. Mary Clokey Porter.
Discussion of Reports.
12:15—Adjournment.

SATURDAY AFTERNOON.

1:45—Prayer and Praise.
1:55—Annual Reports:
Junior Secretary, Mrs. I. H. Milliken.
Editor of Junior Magazine, Miss Carrie M. Reed.
Presentation of Junior Banner.
2:35—Address—Indian Work, Mrs. H. T. Jackson, Warm Spring, Oregon.
Prayer.
Adjournment.

SATURDAY EVENING.

Home Mission Night.
Theme: Saving America.
7:45—Devotional Service, Miss Sallie E. Dickey, Home Missionary, Alliance, Ohio.
Anthem, Westminster Quartette.
Americanizing the Native American, Mrs. H. T. Jackson, Missionary to American Indians, Warm Spring, Ore.
The New America, Miss Margaret Heazlett.
The Problem in the Southland, Mrs. Rachel Tarter, Freedmen's Missions.
The Call of the Mountains, Rev. W. J. Giffin, Frenchburg, Ky.
Solo, Mr. Fred Gedelman.
Address, "Our Unfinished Task," Mrs. Culla Vayhinger, Indiana State President of W. C. T. U. Work.
Benediction.
Adjournment.

SABBATH AFTERNOON.

3:00—Memorial and Communion Services, Rev. James A. MacDonald, presiding.

SABBATH EVENING.

Foreign Mission Night
Mrs. H. C. Campbell, presiding
7:45—Devotional Service, Mrs. E. E. Campbell, India.
What a Christian Woman Can Do For Women in India, Miss Olive Laing.

What a Christian Woman Can Do For Women in Egypt, Miss Davida Finney.
Presentation of Missionaries.
Solo.
New Recruits.
Offering: Praise.
Benediction.

MONDAY MORNING.

9:00—Morning Worship.
9:10—Business.
9:25—Annual Reports:
United Presbyterian Association Work, Mrs. W. H. Vincent.
Parsonage Secretary, Mrs. J. D. Sands.
Temperance Secretary, Mrs. J. H. Maxwell.
10:10—Quiet Hour, Mrs. H. L. Finlay.
10:40—Annual Reports:
Home Mission Secretary, Mrs. Wm. S. Cook.
Freedmen's Secretary, Mrs. Ada Kerr Wilson.
Indian Secretary, Mrs. John S. Crawford.
11:40—"Our Literature." Report of Literature Secretary, Miss Elizabeth Milligan.
Women's Missionary Magazine, Mrs. Geo. Moore, Editor.
Miss Hazel Flagg, Treasurer
12:15—Adjournment.

MONDAY AFTERNOON.

1:45—Prayer and Praise.
1:55—Address, A Message From a Home Worker, Miss Margaret Heazlett.
2:15—Report of Foreign Secretary, Mrs. H. C. Campbell.
2:55—Quiet Hour, Mrs. H. L. Finlay, Egypt.
3:25—Address, Egypt, Rev. J. H. Boyd
3:50—Report of Young Women's Secretary, Miss Ida B. Little.
4:15—Field Secretaries:
Mrs. Jeannette C. Alter.
Miss Kate Hill.
5:00—Open Hour.
5:30—Adjournment.

MONDAY EVENING.

7:45—Thank-Offering Service, Mrs. J. D. Sands, presiding.
Topic: "Out of Darkness Into Light."
Key-note: He that followeth me shall not walk in darkness, but shall have the light of life. John 8:12.
Pageant, Watchman, What of the Night?
Juniors, Offerings of Gratitude for the Light.

TUESDAY MORNING.

9:00—Morning Worship.
9:15—Business.
9:25—Report of Committee on Resolutions.
9:45—Report of Committees:
Place.
Memorials.
10:10—Quiet Hour, Mrs. H. L. Finlay, Egypt.
10:45—Roll Call.
Report of Nominating Committee.
Election of Officers, Members of Board of Directors and Magazine Committee.
Report of Committee on Recommendations.
12:15—Adjournment.

TUESDAY AFTERNOON.

1:45—Prayer and Praise.
1:55—Messages from our Mission Fields.
India, Miss Laura Cleland.
Sudan, Rev. G. A. Sowash.
Mountain, Rev. W. J. Giffin.
3:00—Quiet Hour, Mrs. H. L. Finlay, Egypt.
3:35—Address, Freedmen, Mrs. Rachel Tartar.
4:00—Report of Tellers.
Introduction of New Officers.
Business.
Adjournment.

TUESDAY EVENING.

7:45—Evening Worship.
Music.
Address, Rev. J. Alvin Orr, D.D.
Music.
Consecration Service, Mrs. H. C. Campbell.
Prayer and Benediction.

THE NEW WORLD MOVEMENT

OF THE

UNITED PRESBYTERIAN CHURCH

With God All Things Are Possible
Mark 10:27

Without Me Ye Can Do Nothing
John 15:5

MRS. MARY CLOKEY PORTER, Editor of This Department.

MRS. PORTER'S LAST MESSAGE TO THE WOMEN OF THE CHURCH.

EDITOR'S NOTE:—In Friday morning's mail, April 16th, the following came from Mrs. Porter:

"Dear Mrs. Moore:—This is my last for the New World Movement page unless you want to continue that page and give results of the great movement in the June issue. What say you?

Yours ever,
M. C. P."

Before any reply could be given, the wires flashed the startling word, "Mrs. Porter died this morning. Apoplexy, etc."

This page will not again be edited by Mrs. Porter but HER works will continue —they cannot die. To those who have read the New World Movement pages it has been wonderful what Mrs. Porter has provided of her own and others having a willing mind.

PROVE HIM NOW.

New conditions in the world today make it ready for a great advance step in Christian work. People's hearts have been stirred to their depths by events of the past few years, and it has been demonstrated what people CAN do when imperative GOVERNMENT demands are made upon them. No less imperative is the call of God in behalf of His Kingdom. Far-seeing men and women in the church have heard God's call, have seen a vision of great things to be done and have gone to work to accomplish them.

As United Presbyterians, we are especially interested in our own Survey and Budget. The program for our advance work has been presented to the church. Its largeness may stagger the faith of some. But why should it in these days of great things? Who will dare to say that the United Presbyterian Church cannot carry it through to the limit and beyond?

We have been thinking and talking much about stewardship during recent months. The old truth, that God is the real owner of all we possess and that a definite portion of all our incomes should be given back to Him, has been brought to our minds many times. Through this consecrated portion, God has made it possible for us to do some of the greater things of which Jesus spoke. Bringing Christ to lost men and women in our mission fields, and thus having a part in transforming nations, is worth much more effort than our church has ever put forth. Our selfishness has limited the possibilities of our mission work. "We have prayed and yet have made it well-nigh impossible for God to grant the very things for which we have prayed, because of our tight grasp upon our pocket-books." The success of the coming canvass for mission funds depends altogether upon the faithful response of you and me.

It is a time to put God's Kingdom FIRST. Many have forgotten that it is the FIRST FRUITS that belong to God. Giving to Him a share of what is left after all other claims are met, is a very un-businesslike way to deal with our Lord, and it limits His plans.

There is an oft-repeated, God-given promise, "Bring ye all the tithes into the store house, * * * and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing." Let us take Him at His word, and prove Him NOW!—M. C. P.

HOW ARE YOU DOING IT?

Mrs. E. C. Little.

"I do wish the church would stop begging for more money!" complained Mrs. A, bobbing her head emphatically, "Why, I can scarcely turn around without facing a church-beggar! Surely with the High Cost of Living pestering us, the church should let us alone!"

"And here I am one of the canvassers, too," responded Mrs. B. "I don't like the job a little bit; I just hate to ask people for money for church work, but I don't see how to get out of it this time!"

"Oh, I'm surprised that you look at it that way," spoke up Mrs. C. "I only wish I had more to give: there is such real joy in giving to Christ's work: so much pleasure in thinking of the people in being helped by my gifts and so much greater soul-satisfaction in my prayer life! I never gave up anything in order to give more to Christ, that I didn't have joy in doing it; doesn't it just thrill you with joy, to go over the tithe in giving!"

"O yes! It's after paying the tithe that we OWE, that we get the real blessing!" said Mrs. D, "and I'm just glad to be one of the canvassers and help on with the biggest thing the Church has undertaken since the days of the Apostle Paul! I just think of the rejoicing among the angels in heaven and the saints on earth, when this is accomplished!"

(Personal question: Which one has experienced MY real feelings of heart, in this little conversation?)

"And Jesus sat over against the treasury and beheld HOW the people cast money into the treasury."

He still beholds HOW we are doing it.

WOMEN HAVE A PART.

Mrs. J. W. Ashwood.

We gather round the crucificion scene and we see the tearful women longing to minister to their crucified Savior; we gather round the resurrection scene and we see the women hastening at break of day, yes, while it is yet dark, to minister to their Lord.

We hear the angel voice! "He is not here, He is risen!" and the precious news must be carried to others.

On down through the centuries, the women have been bearing the glad tidings, and now, in a special way, through the New World Movement, the opportunity comes to us, for the women of the Church are given a place in the organization and activities of this splendid call to service and the privilege is ours in bearing equal responsibility.

The world-wide vision is ours as never before, through the circulation of literature and the earnest messages of those whose hearts are on fire for the advancement of the Kingdom of our blessed Lord.

As women, we are to pray as we have never prayed before, with the knowledge and faith that God hears and answers prayer. We are to do our part in sustaining the family altar, the practice of the tithe in the family circle and the observance of all that God requires of us.

Who can measure what God may accomplish through this New World Movement! May it be said, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

SUGGESTIONS FOR THE CANVASS.

Mrs. Winifred Wirts Dague.

The reports of the Interchurch World Survey Conference emphasize one thing —the necessity of all working and working together.

Dr. Zwemer says, "We must take the Moslem world for Christ, or it will take the heathen world for Mohammed." It is well recognized that a new era is dawning in India. China's door is open wide, and Dr. S. G. Inman says, "South America is ready to be captured for Christ."

Of the great need of religious work in our own country, it is not necessary to speak. We see the turmoil all round about us, and we know there is only one source of peace—the Prince of Peace! Dr. G. Campbell Morgan asked in Cleveland recently, "Is the Church sufficient, or look we for another?" His reply to the question is that she is ABLE to do all we PERMIT her to do through us.

Christians have for years been working and giving through the Associated Charities, Y. M. C. A. and Y. W. C. A., Red Cross and Salvation Army and it was right that they should, but is it not time that we go forth as a Church, to do the work that needs to be done? In this marvelous new era shall not the Church take the place her Lord would wish her to take—at the front leading all other forces for righteousness?

In this day of wonderful opportunity, woman is to have her work. Industrial conditions have changed much in the past five years. Woman does not love her home the less, nor does she love money more, but the fact remains that more women are wage earners today than ever before, not single women only, but the wedding ring is to be seen in factory, store and office. The wife and mother has her own bank account now, and in the wonderful privilege of the New World Movement she will have a part.

Pray! Work! Give!

We have been praying, we are working, now let us prepare to give.

What of the canvass? The impulse and the desire to give will not build hospitals in the home-land, neither will it send missionaries to foreign lands. Nor will the haphazard invitation to give, bring in funds to meet the present need.

A committee of women should co-operate with each group leader. Let this committee visit in EVERY HOME BEFORE the canvass is made. Let Church work and the New World Movement be discussed during the call. Do not appoint the hard working treasurer of the Missionary Society on this committee, let other women be enlisted for this service. This call is to prepare for the visit of the canvass workers and to offset the possibility of hearing the remark, "I knew you were after money when I saw you coming!"

It is sometimes difficult to find a time for seeing business women in any canvass. Why not invite them to come to the Parsonage from work some evening for dinner, and then present the work and receive the pledges? We expect results from this plan.

"The field is the WORLD!" Whatever our assigned task may be, let us do it, that the field may be cultivated and the World won for the Master.

MY MONEY CREED.

By Mrs. Isaac Giffen, Cadiz, Ohio.

If we would qualify as potential citizens of the New Jerusalem, we must be on the right side of giving to the Lord.

It is of vital importance in the extension of God's Kingdom.

One of the first duties of a Christian is the plan of giving—regularly—a portion of one's income to the Lord—it is good business for the Church and the giver.

In these days of efficiency we hear so much of the Budget System. It would not be a bad plan for each of us to have a Christian's budget for our time, talents and money. Remembering that God is the owner of all things, and we are His stewards. A haphazard method of giving to, and serving the Lord—just as the impulse seizes us—does not accord with the importance of the work.

There is too often a discrepancy between our so-called Christian *living* and *giving*.

We should be willing to "give away the *gold* and *keep* the dross."

It seems to me our spirit in giving to the Lord is a very accurate thermometer of our Spiritual Condition: When it is spasmodic it registers above normal, then drops to the sub-normal, but the pulse to be satisfactory must beat regularly and steadily.

Deep down in our hearts many of us are saying, "Lord thou knowest I love Thee, but the present High Cost of Living leaves me so little margin—it takes so much to live—I must have a new suit this year." But for the garments of Righteousness ought we not to be willing to pay the higher price?

The Helmet of Salvation is worth infinitely more than the New Spring Hat, and to be shod with the Gospel of Peace—haven't they a wearing quality that endures to eternity?—While the temporal shoes that we buy only make "Foot prints on the sands of time." Let us read the High Cost of Living in terms of *Higher Consecrated Living*.

We all know that a habit becomes a part of us, and we ought to resolve not to give unto the Lord—only that which costs us nothing. Jesus gave us an example of service and sacrifice. Let us then be up and doing with a heart filled with the love of God, and giving will become a precious privilege instead of merely a duty.

We ought not to give to the Lord on the principle of an endowment insurance policy, but remembering the gift of God to us, we will come into our inheritance and enrich our lives by being cheerful and systematic givers—"For God loveth a cheerful giver."

If we think we cannot do this—let us stretch our frame of mind, go through some brisk mental and spiritual exercises—then take a cold plunge into the clear sparkling possibilities of the joy of a consecrated life.

Put on the robe of Faith and the mantle of Charity, slip into the shoes of Prayer, not forgetting to lace them up with determination. We can then enter the service of giving to our Lord and Master with a closer and more intimate knowledge—that it is "More blessed to give than to receive"—and laying our gifts on His altar we can say, "Take this tithe and let it be Consecrated Lord to Thee."

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

A WORLD'S HEARTACHE.

The great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message, and to speak the living word,
Are you and I, my brother and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassions? Can we leave our prayer unsaid
Till the lands which sin has blasted have been quickened from the dead?

We grovel among trifles and our spirits fret and toss,
While about us burns the vision of the Christ upon the Cross;
And the blood of Christ is streaming from His broken hands and side,
And the lips of Christ are saying, "Tell my brothers I have died."

O Voice of God, we hear Thee above the shocks of time,
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay
When God commands obedience and love has led the way.

—Frederick George Scott.

ON THE THRESHOLD.

Are we not on the threshold of a new era of the world expansion of Christianity?

Are we not facing the most wonderful world situation that ever was confronted in any generation?

God places no limit on the possibilities of the New World Movement of our own United Presbyterian Church, if we, its members, are but loyal to Him and to the special work He has given us to do in His vineyard.

Are there not unexplored territories, are there not undiscovered possibilities and unassimilated resources in God, of which we have not even dreamed in the past?

Shall we not NOW search out His promises concerning His people, concerning His Church, concerning the world, and, in faith, claim them as our own?

Let us rise up in our might, through our prayers, through our service, through our gifts and TEST HIM, and see if "HE WILL NOT REVIVE US AGAIN, AND MAKE US HIS PEOPLE TO REJOICE IN HIM," AS NEVER BEFORE.

A NEW CHURCH FOR A NEW WORLD.

If the world is to have a new Church for a new world, the Church members must be NEW IN CHARACTER, NEW IN PURPOSE, NEW IN PRACTICE, NEW IN DAILY LIVING, NEW IN THEIR LOVE FOR THE WORLD, NEW IN STEWARDSHIP AND NEW IN RECOGNITION OF GOD'S RIGHTS WITH THEM. WHO ARE READY TO BE TESTED?

THE UN... LIBRARY
...475 Ri... ... 27, N. Y.

What do God's people need today to help make the new world? To RE-CONSECRATE themselves to God and hold themselves ready to be used of Him whenever, wherever, and however He may desire.

THERE WAS NO INTERCESSOR.

Six hundred and ninety-eight years before Christ, Isaiah wrote of sin abounding in his day; that the people were walking in darkness; that "God saw that there was no man—and He wondered there was no intercessor." Isaiah 59:16.

Not a man that would bestir himself in a work of reformation; not a man with zeal and courage enough to stand against the inroads of wickedness. Those who were not among the evil-doers were too weak in their profession to rise in their might against the wickedness of that age.

What of the present age in Christian America—2898 years after Isaiah wrote those sad words—"And there was no intercessor?" Sin abounds everywhere in our land, but, thank God, as we get a vision of our own United Presbyterian Church, we find thousands of its members enrolled as INTERCESSORS, while we trust that there are thousands of others who, as yet, are not enrolled.

CHRIST AS OUR PERFECT EXAMPLE.

If we accept Christ as our example, we must follow Him in His prayer life and intercede for others, as well as four ourselves and our families and friends. Intercessory prayer life is the hidden spring from which flows God's richest blessings to the intercessor, as well as to those for whom we intercede.

What does God's cause need most today? Not better organization, not better methods, not more workers or more money (although both are very necessary to the building up of His Kingdom) but more Christ-like intercessors and more fervent and effectual intercessions.

Neglect of prayer by the Church will mean DEFEAT in all the efforts of the New World Movement of our denomination today.

Jesus is looking down upon the world today, as He did 2000 years ago; He sees the multitude, two-thirds of the human race, and He is moved with compassion on them because they "are scattered abroad as sheep having no shepherd" and He saith to His own, "Lift up your eyes and look on the fields, for they are white already to harvest."

"The harvest truly is plenteous, but the laborers are few; PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST."

STRIKE WHILE THE IRON IS HOT.

This is an old adage, well-known to former generations, which can be fittingly applied to scores of Movements today, that are being advanced for the uplift of the Church and humanity.

Might it not be well applied to the present condition of the missionary societies of our United Presbyterian Church?

The whole denomination is being stirred, as never before, through the New World Movement. Through the efforts of the Women's Board Committee for the Movement, most of the 90,000 women of the Church have been brought into touch with this Forward Movement and we trust are having a new vision of their duty to the cause the Movement represents.

Women and men are in active service for the advancement of Christ's Kingdom as never before.

With one month of effort to secure 100,000 Comrades of Intercession; one month to establish the Family Altar in 75% of the Church homes; one month of special effort to secure Life Enlistments; one month of evangelistic services; one month to enroll at least 50,000 Tithe Stewards; one month of presentation through teams of men and woman, Christ's claim upon the youth of the Church—what may not the results be with God's blessing upon the efforts?

WHAT DOES ALL THIS MOVEMENT IN OUR CHURCH MEAN, if it is not a fresh call of God for the entire women membership to "BE UP AND DOING?"

What does it all mean, unless God is calling to the women already active in the missionary societies, to "STRIKE WHILE THE IRON IS HOT" and seek out the two-thirds uninterested women, and bring them into the front ranks of workers for their Lord?

What does it mean, unless God is opening doors of opportunity to reach the indifferent, while the spirit of missions is abroad in our Church?

LEADERS OF OUR MISSIONARY SOCIETIES WHAT ARE YOU GOING TO DO WITH THESE OPPORTUNITIES? ARE YOU GOING TO IMPROVE THEM AND AT ONCE PUT FORTH PRAYERFUL EFFORTS TO MORE THAN DOUBLE THE MEMBERSHIP OF YOUR SOCIETIES IN THE NEAR FUTURE? OR ARE YOUR GOING TO NEGLECT THEM AND ANSWER TO GOD FOR LOST OPPORTUNITIES? WHICH?

A HAPPY EXPERIENCE.

The story is told of a Hindu agent who used to be always grumbling at the smallness of his salary, that he made up his mind that he would give one-tenth of it to God. Next pay-day, when the missionary handed him as usual, ten rupees, he pushed back one of them, saying, "This is for God's work, sir."

The missionary took it, but wondered how the man who was really poor and had a large family, would get along without it. Meeting him some weeks after, in a bazaar, he asked how they were getting along. Instead of grumbling as usual, the man answered cheerfully: "Well, thank you, sir." Then tell me how it is that you, who used to be always grumbling when you were spending your ten rupees a month, now are doing so well with only nine? "Because, sir, nine-tenths with God's blessing is better than ten-tenths without it."

A SPARK OF GRATITUDE.

In the heart of every human being there is at least one spark of gratitude, which may be kindled by kindness. This truth is fitly illustrated by the following true story:

One of the most hopeless cases ever brought into the great Moyamensing prison in Philadelphia was a negress who was convicted of a crime of violence. She was a huge, fierce animal, who had been born and lived in the slums of Alaska street. She was a drunkard and dissolute from childhood. The chaplain, after she had been under his charge for six months, shook his head hopelessly, and passed by her cell without a word. One day the matron, taking a bunch of soiled scarlet flowers from her hat, threw them to "Deb" carelessly, with a pleasant word or two. The woman started in astonishment, and then thanked her earnest-

ly. The next day the matron saw the flowers, each leaf straightened and smoothed, pinned up on the wall of the cell. Deb, in a gentle voice, called attention to them, praised their beauty, and tried, in her clumsy way, to show the pleasure they had given her.

"That woman," said the matron to the chaplain, "has the rarest of all good qualities—SHE IS GRATEFUL. There is one square inch of good ground in which to plant your seed." The matron herself planted the seed. Every day she showed some kindness to the poor degraded creature, who was gradually softened and subdued by affection for this her best friend, whom she followed like a faithful dog.

By and by the matron took her as a helper in the ward, a favor given only to the convicts whose conduct deserved reward. Deb was orderly, quiet and neat, from sheer gratitude only. The matron's hold upon the woman grew stronger ear day. At last she told her the story of the Saviour's sacrifice. Deb listened with wide, eager eyes.

"He died for me—me!" she said.

The matron gave up her position, but when Deb was discharged she took her into her house as a servant, trained and taught her, cared for her body and soul, always planting her seeds in that "one square inch of good ground."

Deb became a humble, faithful Christian. "He died for me" was the thought which lightened her darkened mind.

SUMMER SCHOOLS OF MISSIONS AND CONFERENCES FOR 1920.

Northfield, Mass.	Second week in July.
Winona Lake, Indiana	June 24-July 1
Conference Point, Lake Geneva, Wis.	August 17-24
Oklahoma City, Okla.	May 31-June 5
Minnesota, Minn.	May 31-June 5
Montreat, N. C.	July 11-18
Dallas, Texas	Last week in September
Deland, Florida (Winter School)	February 1-10, 1921
Tuscaloosa, Alabama (For colored women)	Last week in September
Mount Hermon, Calif.	July 13-20
Los Angeles, Calif.	May 31-June 5
Boulder, Colo.	No date given
Chautauqua, New York	August 22-28
Mountain Lake Park, Md.	August 1-7
Wooster, Ohio	August 4-12
Tarkio, Mo.	August 14-22
New Wilmington, Pa.	August 14-23
Bay View, Mich.	July 11-16
Chambersburg, Pa.	June 29-July 7
Lakeside, Ohio	July 20-28
Oxford, Pennsylvania	July 10-18
Xenia, Ohio	August 10-17
New Concord, Ohio (Bible School)	July 20-27

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERSHIPS.

January 1st to March 15th, 1920.

1. Mrs. John Clark Jackson, Scobey, Mont. By Mrs. J. P. Jackson.
2. Mrs. Henrietta E. Buck, Milton, Oregon. In memory of her mother, Mrs. Elizabeth A. Elliott.
3. Mrs. Alex. M. Ross, Ambridge, Pa. By husband.
4. Mrs. W. W. Gordon, Tingley, Iowa. By a friend.
5. Mrs. Frank Ray Elder, Wilkinsburg, Pa. By a member of First U. P. Church, Wilkinsburg, Pa.
6. Mrs. W. S. McCartney, Cambridge, Ohio.
7. Mrs. J. R. Millen, Wilda, Kans. By husband.
8. Mrs. Eva M. Helman, Irwin, Pa.
9. Mrs. Margaret McCoy, New Concord, Ohio. By husband.
10. Miss Gertrude Zink, India. By Mrs. D. J. Brown.
11. Mrs. Francis J. Scott. By the Women's Missionary Society of the Third U. P. Church, Washington, Pa.
12. Mrs. Archibald McGeoch, Argyle, N. Y. By son, Rev. H. A. McGeoch.
13. Mrs. Karl Megchelson, Janesville, Wis. By her aunt, Miss Kate Megchelson.
14. Mrs. Mary C. Todd, Seaman, Ohio. By daughter and husband, Rev. and Mrs. W. P. Cooley.
15. Mrs. Ella Fehr, Bellevue, Pa.
16. Mrs. Elizabeth A. Miller, 80 Balph Ave., Bellevue, Pa. By husband, Andrew S. Miller.
17. Mrs. Alice Lewis, 617 Madison Avenue, Bellevue, Pa.
18. Miss Elizabeth McMillan, Frenchburg, Pa.
19. Mrs. A. M. Johnston, Freeport, Pa.
20. Mrs. James G. Stewart, Freeport, Pa. By daughter, Mrs. Agnes Stewart George.
21. Mrs. Harry George. By her sons, Howard and Stewart George.
22. Mrs. John Hamilton, Beaver, Pa. By W. M. S. of First U. P. Church, Beaver Pa.
23. Miss Mary Carson, 329 Dalzell Avenue, Bellevue, Pa.
24. Mrs. E. C. Boyd, 47 N. Fourth Street, Martin's Ferry, Ohio.
25. Mrs. Rachel Getty. (In memoriam). By her sister, Mrs. Mary Kennedy, 221 Jucunda St., Knoxville, Pittsburgh, Pa.
26. Mrs. R. D. Moore, 518 Willetts Road, Brentwood, Mt. Oliver Station, Pittsburgh, Pa. By her daughters.
27. Miss Jane E. Brown, 706 N. St. Clair St., Pittsburgh, Pa.
28. Mrs. Robert McIntyre, 307 Main Street, Pittsburgh, Pa. By her family.
29. Miss Ulrica Liggett. By her mother, Mrs. P. D. McNary.
30. Mrs. J. H. Boyd, New Wilmington, Pa. By Mr. and Mrs. Samuel Reid.
31. Mrs. Sadie Grier, Deep River, Iowa. By her husband.
32. Sara Emeline Torance, Hookstown, Pa. By her grandmother.
33. Miss Beha Emeline Torance, Hookstown, Pa. By her grandmother.
34. Mrs. J. H. Lankey, Quincy, Mass.
35. Mrs. A. J. Seigle, Cottonwood Falls, Kans. By mother, Mrs. W. W. Sanders.
36. Mrs. H. H. Marlin, Pittsburgh, Pa.
37. Miss Etta A. Dunn, Pittsburgh, Pa.
38. Miss Florence Phillips, Pittsburgh, Pa.
39. Mrs. J. S. Wilson, Indianola, Ia. By W. M. S. and Y. W. M. S., of Indianola.
40. Mrs. Jennie A. Brown, Indianola, Ia.

Miss Margaret Hood, Cambridge, Ohio.

Mrs. D. R. Wallace, Cambridge, Ohio.

Mrs. James M. Miller. (In memoriam). By daughter, Mrs. W. E. McKee, New Castle, Pa.

Correction.

Mrs. Elizabeth Rankin, Media, Ill. By herself.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife.
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary. By their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catharine A. Wiggins. By her son, Mr. D. L. Wiggins.
10. Miss Anna McCourt, Pittsburgh, Pa. By her sister, Mrs. Samuel Boal.
11. Mr. J. W. Duff. By his wife.
12. Mrs. Margaret McClenaghan. By Mr. J. G. McCrory, New York.
13. Mrs. William Agnew Morrison. By her son and daughter, J. Homer Morrison and Mrs. Gertrude Krill, Struthers, Ohio.
14. Mrs. E. J. McPherson, the first President of the Women's Board.
15. Dr. John MacDonald Russell. By his sister, Mrs. T. T. Lowman.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eva Johnson, Henderson, N. C.
Miss Minnie E. Beatty, Chicora, Pa.
Miss Mary E. Baird, Zagazig, Egypt.
Miss Davida Finney, Monsourah, Egypt.
Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Down, Ireland.
Miss Margaret Fehlman, Gurdaspur, India.
Miss Irma G. Allen, Fresno, Calif.

NEW YOUNG WOMEN'S SOCIETIES.

Kiskiminetas Presbyterial, Second Kittanning Y. W. M. S., 17 members, President, Miss Hazel Gibson, 1606 Johnston Ave., Kittanning.

Southern Illinois, Jordan's Grove Y. W. M. S., 10 members, President, Miss Vivian Moffett.

Philadelphia, Woodland Avenue Y. W. M. Guild, 12 members, President, Miss Gwendoline Gray.

Cleveland, Lisbon King's Daughters, 16 members, President, Miss Laura McCormick.

Monongahela, Crafton Y. W. M. S., 9 members, President, Miss Katharine McIntyre.

Cleveland, Brownlee Wood's Y. W. M. S., 21 members, President, Miss Ethel Chapman, Brownlee Ave., Youngstown, R. F. D. 4.

IS THERE A REASON?

So often we wonder why we have not been able to accomplish what we most fondly hoped to attain. The prospects were bright; no obstacles appeared; the dial pointed towards the goal, but yet only a weak success was realized or perhaps it was a decided failure. Is there a reason for such an outcome?

Every constructive agency has doubtless had, in some point in its career, its high hopes dashed to the rocks. It has been true of large movements and smaller ones, too, whether of reform, missionary, church or philanthropic type. An the atoms which go to make up these organizations, men, have met with the same reverses. It was not true of the Master Man. He failed not in His work. Sin had no dominion over Him. Ah! there's the secret! Sin within the camp must be cast out before success is assured.

We are told of a Kansas farmer who was driving home one evening when he spied some object among the weeds by the roadside. A man driving some distance behind him saw the farmer get out of his wagon, strike the object again and again with his whip. Then he took the stock of the whip in hand and dealt some hard blows. He picked the little animal up, examined it carefully and, with a satisfied shake of his head, threw it into the rear of the wagon-bed and drove on, never looking back at the thing. Perhaps a half-mile had been traversed when the second man noticed something move in the front wagon, lift itself up then bolted over the side and was gone. The farmer went happily on his way thinking he had finished one sneaking thief. What was his chagrin on reaching home and about to exhibit his successful catch to find his victim gone! The possum was not there! The question in the mind of the second man was this, "Why did he not cut the throat of the destroyer?"

How like the farmer we are in dealing

with serious problems which are a real menace to our lives. There is a deadly enemy seeking to overthrow every creature. It is a real possum. It feigns death at times and we become very comfortable and self-satisfied. At the most unexpected time, it pops its head up and begins to draw out our very life. Its name is selfishness, although it parades in different uniforms. Its main thought is to have the individual center, its thoughts all on self-interest, leaving out of account the great round world seething with unredeemed humanity.

Do you want to know why your Christian life seems to be and perhaps is so fruitless? Are you wondering at the apparent indifference of professed Christians? Can you understand why you find it within reason to plan for a social tea or a favorite club or order or similar function, but so difficult to find time or desire to uphold the organizations of the church—Sabbath, missionary or prayer services? Can you explain why professed Christians have money and to spare for what they want, but so little to bring to the Lord? Do you know any reason why some Christian women, younger and older, are willing and even anxious to belong to an aid society, but who are decidedly opposed to giving their names to a missionary organization? They are so afraid their names may get on the roll some how. Can you offer an explanation for Christians choosing their own way to serve God whether in time or gifts rather than accepting the principles laid down in God's word? There is but one answer to all of these queries. Self is dominant. The possum sin did not get a death blow when the Savior was accepted. Someone said, "He is not Lord at all unless He is Lord of all.

How we as Christian individuals, as members of the church of Christ need to enter into the lives of others, desiring always to be lifters and not those who tear down. May it not be that that which keeps Christians from being as the Master, intercessors, or that causes such to be stubborn in the carrying out of plans for the advancement of the Kingdom and God's glory just because they do not agree with the methods employed —although they may be found in the Word—is selfishness? Each of us must ever be on the alert to know our state. Selfishness must be destroyed or it will destroy us. Lets cut the possum sin's throat!

IDA B. LITTLE.

HOW ONE SOCIETY SECURES ATTENDANCE OF ITS MEMBERS.

The King's Daughters Circle of the Third United Presbyterian Church, Pittsburgh, consistes of forty active members. We meet once a month at the church. Dinner is prepared and served by a committee, consisting of two of the members, at 6:30 preceeding the meeting This affords us a delightful social hour and helps new members, guests and visitors to become acquainted.

The meeting opens at eight o'clock with devotional exercises led by different members or our leader, who this year is conducting a consecutive study of the Bible.

The business meeting follows and the regular business is carried on similar to other missionary organizations.

Our work is in two divisions, being affiliated with the Women's General Missionary Society, and assisting local charities in meeting the needs of less fortunate ones and ministering to the sick and shut-ins. At some of our meetings, we have a representative of one or other of our mission fields meet with us and tell of her work. Information secured in this way is an inspiration to our members to go forward "In His Name."

BY ONE OF THE "DAUGHTERS."

Miss Elizabeth McMillan, matron at Frenchburg and one of our representatives, gives us the following conversation overheard at school. It shows us that the effort, money and prayer spent there have not been in vain:

No. 1: "These seats? They are our chapel chairs. We meet here every school day for chapel. About 235 different ones have met here this year;

also, about 150 meet on Sabbath for Sabbath School."

No. 2: "Where do you all come from? Your village is not very large."

No. 1.: "Some from the village and more from the hills around. Their homes are from two to fifteen miles away. There are rooms in the dormitory for pupils who have too far to walk."

No. 2: "Oh, I'd be afraid I could not stay. It is too lonesome. I'll go back to pappy and mammy and the rest of them."

No. 1: "But you can stay here and get an education like Ella and be like other young folk. It's lovely here and you will like it if you stay a week or two and get used to school. I hear the girls say they would not give up school for anything. They work hard and are busy all the time so they can get an education. There is almost everything here for boys and girls to do to help themselves. We have good, clean beds with pretty quilts. Will you come and see our dormitory? You'll want to stay. Most all of them do. To whom does this school and dormitory belong? How did they come here? Listen! I'll tell you a conversation I heard. This big range you see? Well, you know Sewell and Clay, don't you? They were in the kitchen by the range and Sewell said, 'Why! this stove must have cost lots of money.' Clay said, 'Don't you know that good Christian women put this in here and every thing in this dormitory. They put them in for us; yes, they gave the school and the hospital, too.' You stay or come back and you'll never be sorry if you do. You will know there are a lot of good Christian women somewhere. I think those who have this school at Frenchburg are called United Presbyterians. Whoever they are, I for one girl say they are all right!"

No. 2: "Since you speak so well of this place, I believe I'll come right soon."

No. 1: "Good for you! There's my bell! I must go. Good-bye."

NOTE:—This little tale will give you an idea for presenting this or a similar cause to the missionary meeting. Two girls could very nicely impersonate this and thus make a vivid impression. A little ingenuity on the part of members of an organization can very easily prevent any meeting from being called dry or uninteresting or a bore. Missionary facts and truths are most interesting. Any one who is unprejudiced cannot help but exclaim on the wonderful things told by our missionaries on furlough. That the meeting is uninteresting reflects on you and you and you and your development of the subject.

—I. B. L.

In Camp, Gurdaspur.
January 30, 1920.

Dear Friends:—

I am happy to be welcomed into your midst. It is a great privilege to be one of your workers. I am sorry I did not write you through the Young Women's Department of the Magazine when I first saw you had taken up my support, but I thank you for doing so and ask your prayers that I might be faithful to this great work to which God has called me.

It is a great work—evangelizing and building up the Indian church. When one first hears the call to serve in a foreign land it is, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit," but one cannot be in India long until she realizes that the rest of the call, "Teaching them to observe all things whatsoever I have commanded you" is also an important and necessary part.

The doors are open wide for the preaching of the Word and one is rejoiced at the earnestness of the hearers, but it is indeed true that it requires much "teaching them to observe all things," for "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."

Now something about myself: I was born in Chicago, December 18, 1890. When I was three years of age, we moved out to Crown Point, Indiana. I received my primary and grammar school education there. I connected with the Presbyterian church at that place when I was thirteen years old. The next year we

moved back to Chicago where I attended the Englewood High School. We attended the Second United Presbyterian Church our first Sabbath. Shortly afterwards we sent for our letters and placed them in this congregation. The Rev. Hugh Given was pastor. His sister, Miss Anna, who had been in India, was living with them and Margaret Wilson who was in India at that time was a member of this congregation. The pastor and the congregation were interested in India and we soon shared in that interest. Later, when Rev. Mr. Given left and Rev. Paul McClanahan was installed as pastor, this interest grew. He had been a student volunteer; his brother, Neal, was in Egypt and his brother, Frank, was preparing to be a medical missionary with the hope of going to India to work with Milford Barnes on the Frontier.

After Miss Wilson came home on her furlough, we heard a great deal about India and her needs. I had been thinking about asking mother to allow me to apply to the Women's Board to be sent out as a missionary to India when one morning she asked me if I would like to go. I was surprised and wondered how she knew my thoughts. On being asked she said quietly, "Mothers know." That evening I asked father. He gave his permission. Application was made, I was accepted and came to India the fall of 1913.

Before leaving the United States, Mrs. H. C. Campbell told us that we would not be able to do much real work for five years; that this time would be spent in preparation; that is, in language study, learning methods of work, getting acquainted with the customs of the people, their beliefs and so forth. This is very true. Only the other evening, one of the pastors remarked, on learning that my furlough was due this spring, "Why she is just beginning to use the language with a little fluency." I was not insulted by this remark, but rather encouraged for it is "with stammering lips and another tongue" that the message through me comes to the people.

Yours in the Master's service in India,

MARGARET FEHLMAN.

NOTE:—The next issue of the Magazine will contain a little more of life in India as Miss Fehlman has seen it—something about the itinerating work. This will likewise be a help to those young women who are planning to do service in the mission field.

—I. B. L.

MISCELLANEOUS GIFTS.

Friend	$ 30.00
C. E. S., First San Antonia	10.00
W. M. S., First McKeesport	24.50
Y. W. M. S., Second Wilkinsburg	10.00
C. E., Lisbon, N. Y.	25.00
Insurance, Miller's Ferry Dormitory	9000.00
Rev. and Mrs. H. F. Wallace	25.21
Friends of Miller's Ferry	32.00
C. E. S., Bellingham	25.00
Friend of Missions	2.00
Mrs. J. F. Jamison	5.00
Women's Missionary Magazine	200.00
Mrs. Ella C. Houston	10.00
A. D. Warnock	125.00
Wm. H. Dunlap	25.00
Y. W. M. S., Houston	1.50
Pine Bush M. S.	1.00
A Friend	300.00
Mrs. T. T. Lowman	700.00
King's Daughters Class, Fowler	6.00
S. S. Class, Janesville, Wis.	25.00
Women's Bible Class, Pawnee	13.50
Miss Kate Megchelson and Sisters	100.00
Mrs A. R. Mellon	25.00
Mrs. R. J. Hutton	25.00
W. M. S., Commerce	5.00
Mrs. Rora B. Craig	20.00
Mary Ida Holmes	10.00
Junior Workers Assn.	20.00
Miss Jane E. Stewart	15.00
Mrs. W. L. Taylor	50.00
Oil City Congregation	400.00
Women's Bible Class, Sewickley	25.00
Societies, First Providence	50.00
Total	$11341.31

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The following items concerning our Foreign Department are written in great sadness because we have lately been called to part from one of our most valued and best beloved workers, Mrs. Mary Clokey Porter having been suddenly called to her heavenly home on the morning of April 16. She attended Monongahela Presbyterial the day before, led in prayer at the conclusion of the junior exercises in the evening, then passed out of sight. It will always be a beautiful thing to remember that the last time we heard her voice was in petition, as she was imploring the Master for a blessing upon the work of the church, its children, its denominational schools and institutions, the New World Movement, the May Convention, and the Thank-Offering. We hope the June number of the Magazine will be a memorial to her and space will be devoted to the life and influence of this devoted servant of the Lord Jesus Christ.

At the present writing there are only nine young women in sight for Foreign Service. We have had more applicants but have been compelled either to refuse election or to advise against applying on account of physical conditions. Every applicant has been, of course, a consecrated young woman, but not all have been able to pass the necessary medical examination. We are confidently expecting others and we are praying that the full quota required by the New World Movement Survey will be forthcoming and ready to sail with the September party.

Annual reports have been received from our three fields in good time for which we are grateful. Estimates for work for the ensuing year have been received from India and the Sudan. Those from Egypt are expected daily. Of course the estimates will be largely increased for two reasons—the exaggerated cost of everything that has to be bought, and the unsettled condition of exchange.

Miss Davida Finney has since her arrival in America been a guest in Columbia Hospital where every report is favorable. She has commenced to gain in weight and hopes soon to be discharged as a patient.

All the married lady missionaries who expect to return to the foreign fields next Autumn, as well as all the young lady missionaries have been invited to attend the Convention at Youngstown as the guest of the Board. The president of the Board having reported that letters have been received from all quarters asking that much time be given to missionaries.

The campaign for the New World Movement opens Sabbath, April 25. The Board lovingly urges every woman in every congregation to take an active part in the work and to be a contributer to the Movement. No funds from the missionary society treasuries are expected because societies and other organizations are not expected, as such, to contribute. The whole matter is one of individual sacrifice, co-operation, and gifts on the part of the *women of the church* and not members of missionary societies. If every one will do her part the goal will be reached.

Pray for the Board in its recent sad bereavement, for the women of the church who have lost such a consecrated leader as Mrs. Porter. Pray for the officers of the Youngstown Convention and for the members of the executive and local committees; pray for everyone that has any part in the programme that they may be so filled with the Spirit that they shall give the Master's message to the waiting women.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1112 South Avenue, Wilkinsburg, Pa.

Dr. J. Kelly Giffin who was a patient in the Knoxville Hospital for several weeks, has fully recovered his health and is back at work in the College.

Miss Spears, the matron of the boys' dormitory for many years, has resigned her position. Miss Spears will be missed by her boys, for she has been with them so long as to be almost a mother to them. We regret losing so good and faithful a worker and wish her as much success in the future as she had as matron of our boys.

A letter received from Miss Anna Weir, a former sewing teacher in Knoxville, says she has less pain than in former years and better use of her arm for which she is very thankful. She asks that we all remember her in prayer and says that she always keeps the ten o'clock hour on Tuesday She is glad the ministry of intercession is counted a service for the Master, for in her condition it is the only thing she can do. Shall we not, each one of us, remember Miss Weir in prayer? She has been a "shut-in" for several years.

Twenty patients were treated in the Jubilee Hospital last month and after all expenses, except the matron's salary, were paid there remained a balance of $175 in the hospital treasury. Mrs. Rachel Tarter, the head sewing teacher at Henderson, will present the Freedmen's work to the Convention at Youngstown.

The Superintendent, I. H. Dumas, of the farm at Prairie, reports $585 to the Board's credit, and forwarded that amount to the treasurer. He is operating it largely as a stock farm and hopes to have a fine lot of cattle in a short time.

Mrs. McClatchey, of Riceville, reports 1 barrel and 2 packages of clothing received during the month. School was closed for two weeks on account of the "Flu." Many of the boys and girls are Christians and they are praying for the conversion of every one in the school. She asks that we join them in prayer to this end.

Bluestone was remembered with 2 barrels and 2 packages of second-hand clothing, which were much needed and much appreciated. The long cold winter and the high cost of living has been hard on our community schools. If it were not for the help received in this way, many children and older ones, too, would be unable to be out.

The addition to Hanna Hall at Camden, Alabama, is now under way. Work has been retarded by sickness in the home of the contractor, also by the bad weather. Now that the weather is moderating the work will go right along.

Inquiry has been made as to increases in salaries. The high cost of living has been felt everywhere and nowhere more than in the Southland. An action taken by the Board some time ago, assures an increase of 33 1-3% in every field, except where such an increase would exceed $200 per year.

We are expecting to rebuild Miller's Ferry dormitory according to the former plans, but alas! at an exceedingly larger cost. Please remember the Women's Board is undertaking two new buildings in this department at a time, if it were not absolutely necessary, it would not even think of building. Show your interest in this work by making contributions three times as large as ever before.

Our good friends continue to remember us with their gifts. Ten pairs of pillow cases were received from the Cutler, Ill., Y. W. M. S. which will fill a "want" at Miller's Ferry. Mrs. Jane E. Stewart sent another nice check. The Willing Workers Class of the Hickory Sabbath School sent a check for $38 and the Columbus, Ohio, Society sent a check for $15. We appreciate these evidences of interest, more than we can say, and hope that it may continue always.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

The chapter headings of the study text-books for 1920-21 are as follows:

THE BIBLE AND MISSIONS.

Price 47c. and 67c.

Chapter 1—The Missionary Message of the Old Testament.
Chapter 2—The Missionary Message of the New Testament.
Chapter 3—Every Man in His Own Tongue.
Chapter 4—The Travels of the Book.
Chapter 5—The Influence of the Book on the Nations.
Chapter 6—The Leaves of the Tree.

THE CHURCH AND THE COMMUNITY.

Price 50c. and 75c.

Chapter 1—Community Life.
Chapter 2—Economic Factors.
Chapter 3—Co-operation.
Chapter 4—Homes and Housing.
Chapter 5—Complex Community Situations.
Chapter 6—Community Leadership.

LAMP LIGHTERS ACROSS THE SEA.

Price 40c.

Chapter 1—Handing Down the Big Little Library.
Chapter 2—The Book the Cobbler Made.
Chapter 3—Behind Closed Windows.
Chapter 4—The Book Fished Out of the Water.
Chapter 5—Answering the Giant Question Mark.
Chapter 6—Speaking Their Language.

THE CITY OF IS-TO-BE.

Price 40c.

Chapter 1—The First Church in Town.
Chapter 2—Mr. Friend-o'-Man's Party.
Chapter 3—The Magic Glasses.
Chapter 4—The Neighborhood.
Chapter 5—The Spirit of the Flag.
Chapter 6—Mr. Friend-o'-Man Gets His Name.

We hope to be able to show the above books at the Youngstown Convention. The text-book helps will be announced as soon as they are available.

We also hope to have our new Catalogues at the Convention and a new edition of Departments of Work.

We have two new leaflets on our Indian work: "A Needy Race" and "Work at Simnasho." They are 3c. each. Use them in your June program. Additional leaflets for the home study book for the June lesson are:

The Italians at Our Door, 2c.
Some Italian Boys, 2c.
Our Immigrant Work, 2c.
Influence of Mission Schools in the South, 3c.
Utah's Need of the Gospel, 2c.

Leaflets for the last chapter of the "Crusade of Compassion":

In the Steps of the Great Physician, 3c.
Witch Doctors and Charms, 2c.
The Claims of Suffering, 4c.
Medical Missionary Work in the Delta, 3c.

THANK-OFFERING POSTERS.

Posters have been sent to all the presidents of all societies whose names and addresses are given in the 1919 statistical report.

If any society — Women's, Young Women's or Junior—fails to receive a poster, order promptly from 905 Publication Building, Ninth St., Pittsburgh.

Letters of instruction were sent with the posters.

Some Little Light Bearers gave liberal Thank-Offerings in 1919. If their superintendents desire, they can order posters and use them just as the older societies do.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians two or three,
Had met to pray and hour."

Pittsburgh, every Tuesday, 10 A. M., Publication Building.
Philadelphia, first Tuesday, 2:30 P. M., 2nd U. P. Church.
New York, first Tuesday, 2:30 P. M., Room 824, Presbyterian Bldg., 156 Fifth Ave.
Chicago, second Tuesday, 12 noon, Eleanor Club Assembly Room, Stevens Bldg., 17 N. State St.
Monmouth, second Tuesday, 4:00 P. M., Y. M. C. A.
Cleveland, second Tuesday, 2:30 P. M., Old Stone Church.
New Castle, Pa., first Tuesday, 2:30 P. M., First U. P. Church.
San Francisco, first Tuesday, 1:30 P. M., First U. P. Church.
Cambridge, Ohio, second Tuesday, 2:30 P. M., First U. P. Church.
Los Angeles, first Monday, 10:00 A. M., First U. P. Church.
Youngstown, Ohio, first Tuesday, 2:30 P. M., Tabernacle U. P. Church.
Xenia, Ohio, first Tuesday, 2:30 P. M., First U. P. Church.
St. Louis, first Tuesday, 2:00 P. M. Y. W. C. A.
Washington, D. C., first Tuesday after first Wednesday, Church Parlors.
Belle Center, Ohio, every Tuesday, 2:30 P. M., in the homes.
Keota, Iowa, every Tuesday, 2:30 P. M., in the homes.
Princeton, Ind., every Tuesday, 2:30 P. M., in the homes.
Detroit, Mich., first Tuesday, 2:30 P. M., in the homes.
Butler, Pa., first Tuesday, 10:00 A. M., First Church.
Albany, N. Y., every Tuesday, 3:00 P. M., Church Parlors.
Spokane, Wash., first Tuesday, 10:00 A. M., The Cresent, Hopkins Room.
Rock Island, Ill., first Tuesday, 3:00 P. M., Y. W. C. A.
Albany, Ore., second Tuesday.
First Toledo, 10 A. M., Tuesday, Pastor's Study.
Buffalo, N. Y., first Friday, 2:00 P. M., Y. W. C. A.
Topeka, Kans., first Tuesday, 10:00 A. M., Y. W. C. A.
Pittsburg, Kans., in the homes, first Tuesday, 10:00 A. M.
Seattle, Wash., second Wednesday, 2:00 P. M., Y. W. C. A. Bldg.
Frenchburg, every Saturday, 7:00 P. M.
Every Tuesday, 10:00 A. M. The hours of prayer for individuals and prayer groups.

We are glad to report first prayer group from our mission field. Saturday evening being chosen as in t school Tuesday was not possible.

We are glad to welcome three new groups this month. In Pittsburg, Kans., four or five groups meet in convenient homes at the same hour. About forty attended these smaller groups recently. It is almost certain there are other groups meeting not yet reported. We now report twenty-nine.

The Y. W. M. S. of First Washington, Iowa, recently invited the younger girls to a dinner and another Young Women's Missionary Society was formed. Let me recommend this method to the Y. W. M. S. who have been organized for some years and find in the congregation a younger group of girls who need help.

Clarion, Goldfield and Garner, Burlington, Iowa, were visited enroute to Kansas, April 1.

April 2-4 were spent at Manhattan, Kansas. A "World Forum" for the students was held 2-4. The first day was an ideal spring day but the next day came a snow-storm that lasted the entire day blockaded the roads. Kansas surely always does the surprising thing!

All the meetings were fine but the storm interfered with attendance.

I met with our missionary societies on Sabbath afternoon, but not many present because of the storm.

Mrs. A. M. Reed, the wife of the pastor, conducts a neighborhood Bible Study Class every Monday evening. Eight denominations are represented.

I should like to recommend Bible study and Bible reading to the Missionary Societies this year. It gives a wonderful opportunity to carry on the splendid work of the N. W. M. All must be conserved and kept growing. Only possible by a faithful study of God's word.

April 8-9 were spent at the Kansas

City Presbyterial at Eskridge, Kans. Bad roads interfered with the attendance but twenty-one delegates were present.

The women and men also of Eskridge did every thing possible for our comfort and happiness.

For the first time Pittsburg, Kansas, Women's Missionary Society met with this Presbyterial. The Pittsburg Presbyterial having been dissolved. The two delegates brought interesting and enthusiastic reports.

The New World Movement was presented by Mrs. Stewart, of Kansas City, Mo. It was remembered in every prayer, showing the great place it has in the hearts of our women.

Several spendid posters were brought by the Topeka delegates. They showed the work of the Departments of Work—New World Movement, Thank-Offering Service and Prayer Cycle.

A definite program for 1920-1921 was adopted. Certain goals were fixed in membership and Magazine contributions and $100 to be added to Miss Smith's salary.

PARSONAGE DEPARTMENT.

Mrs. J. D. Sands, Parsonage Secretary, 123 Roup St., Pittsburgh, Pa.

PARSONAGE REPAYMENTS FOR FEBRUARY, 1920.

North Ave., Baltimore, Md.	$ 77.70
Lincoln, Nebraska	75.00
Barstow Colony, Calif.	41.63
Ingleside, San Francisco, Calif.	37.47
Cuyahoga Falls, Ohio	82.41
Second, East Liverpool, Ohio	246.38
Economy, Ambridge, Pa.	26.00
Assiut, Egypt	442.06
Third, St. Louis, Mo.	94.17
Cincinnati, Ohio	30.00
East Mansfield, Ohio	10.00
Prosser, Wash.	44.40
Ontario, Oregon	75.00
Elmwood, Des Moines, Iowa	100.00
Gary, Ind.	58.28
Eighth, Chicago, Ill.	41.63
Omdurman, Sudan	194.25
Tulsa, Oklahoma	49.95
Oneonta, N. Y.	27.75
Manhattan, Kansas	53.73
Ewart, Iowa	19.43
Norfolk, Va.	164.79
Total	$2015.58

PARSONAGE REPAYMENTS FOR MARCH, 1920.

McClellan Heights, Davenport, Ia.	$ 24.98
Kenton, Portland, Oregon	93.00
Monessen, Pa.	56.04
Economy, Ambridge, Pa.	26.00
Moundsville, W. Va.	70.63
Parma, Idaho	874.00
Trenton, Ohio	69.38
Beechview, Pa.	129.48
Cincinnati, Ohio	60.00
West Side, Monmouth, Ill.	83.25
San Antonio, Texas	83.33
Ontario, Oregon	30.00
Rochester, Pa.	155.40
Brookings, S. D.	166.48
Lincoln, Nebraska	45.36
Woodlawn, Pa.	80.04
Bristol, Colo.	44.40
Emporia, Kansas	374.28
Nampa, Idaho	166.50
Canton, Ohio	138.76
Burlington, Wash.	47.18
Fairhill, Philadelphia, Pa.	83.88
Brooklyn, Cleveland, Ohio	82.40
East Toledo, Ohio	23.55
Total	$2998.33

MRS. J. D. SANDS,
Parsonage Secretary.

Treasurer's Report for Months of February and March, 1920.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Mission	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Ch. Ex. and Parsonage	Ministerial Relief	Young Women's Special	"407" Bonds	Senior Life Membership	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Temperance	Isaiah 41:6 Fund	Miscellaneous	TOTAL
Albany	5.00	40.00							16.00										61.00
Allegheny	557.00	1000.00	315.00	108.00	192.00	83.00	43.00	87.00	126.00	255.00		112.00					10.00	7.00	2895.00
Argyle						14.00			7.00			5.00				5.00			31.00
Beaver Valley	37.00		23.00		7.00		2.00	4.00		5.00		4.00							82.00
Brookville	26.00	37.00	24.00	10.00	18.00		2.00	2.00		7.00		1.00				1.00	2.00	2.00	132.00
Butler	34.00	159.00	7.00	11.00	9.00	33.00	7.00	4.00	60.00				6.00			13.00	16.00		359.00
Caledonia	40.00	67.00	40.00	30.00	76.00	22.00	13.00	16.00	25.00				7.00	7.00	4.00	8.00	8.00		363.00
Chartiers										50.00									50.00
Chicago		137.50								335.00								2.00	474.50
Cleveland										300.00									300.00
Colorado	58.00	12.00	12.00		5.00	8.00											5.00		100.00
Conemaugh										10.00								1.00	11.00
Des Moines										150.00									150.00
Detroit	121.00		22.00	19.00	84.00		20.00	15.00	15.00							11.00	1.00	2.00	310.00
Garnett		19.00																	19.00
Hudson	231.00	35.00	98.00	13.00	16.00	12.00		14.00	10.00	120.00		8.00					10.00		567.00
Indiana		80.00	10.00		10.00							2.50					5.00		107.50
Indiana Northern	15.00		15.00	5.00			5.00	5.00											45.00
Iowa Northwestern	15.00		5.00	2.00	5.00		3.00	1.00				2.00				2.00	4.88		39.88
Kansas City		28.00															1.00	3.80	32.80
Kiskiminetas	36.00	45.00	42.00	27.00	47.00		5.00	20.00	50.00	10.00		3.00				5.00	5.00		295.00
LeClaire	39.75		10.00	10.00						100.00		2.15					2.15		164.05
Monmouth	26.00	902.00	22.00	5.00	5.00	10.00	5.00		7.00	50.00							2.00	1.00	1035.00
Monongahela	606.00	1527.00	580.00	90.00	460.00		140.00	100.00	130.50	370.00								9.00	4012.50
Muskingum	65.00		25.00	15.00	50.00					470.00							19.00		644.00
Oklahoma	10.00	60.00	10.00	7.00	5.00	11.00	4.00	4.00		50.00		8.00				2.00	9.00	1.00	181.00
Omaha		150.00																	150.00
Oregon	36.00	248.00	10.00	14.00	16.00		13.00	12.00		50.00						1.00	24.00		424.00
Pawnee	15.00	82.00	9.00					5.00	9.00			1.50				3.00	1.00		125.50
Philadelphia	271.00	656.00	294.00	67.00	82.00	118.00	58.00	47.00	121.00	330.00		12.00	154.00			17.00	24.00	35.00	2286.00
Puget Sound	69.00	91.00	55.00	39.00	43.00	5.00	17.00	14.00		91.00		10.00	3.00	4.00	2.00	4.00	7.00		454.00
Rock Island	5.00		5.00	4.00	4.00		2.00		28.00							2.00	1.00		51.00
San Francisco	55.00	153.00	37.00	13.00	25.00		9.00	14.00		57.00		16.63				4.00	10.00		392.63
Sidney	16.00	91.00	19.00	15.00	12.00												2.00		155.00
Texas	2.00	23.00	1.00	1.00	1.00	4.00													32.00
Uncompahgre	6.00		5.00	5.00	6.00												1.00		23.00
Westmoreland		7.00	56.00	1.00	56.00		3.00										1.00		124.00
Xenia	675.00									50.00									725.00
Miss M. A. Bell		200.00																	200.00
Coraopolis Cong.		146.21																	146.21
Cong., First, Los Angeles		300.00																	300.00
Sparta Cong.		150.00																	150.00
Miss Helen T. Brown		180.00																	180.00
Cong., Rochester, N. Y.		100.00																	100.00

Cornopolis																			
Cong., First, Los Angeles		150.00																	
Sparta Cong.		130.00																	
Miss Helen T. Brown		100.00																	
Cong., Rochester, N. Y.																			
Cong., 2nd, Washington, Ia.		150.00																	150.00
Cong., Cochranton		300.00																	300.00
Homewood Cong., P'gh.		400.00																	400.00
McFarland Family		150.00																	150.00
Norris Sq., S. S., Phila.		150.00																	150.00
Mr. Geo. M. Paden		100.00																	100.00
Miss Grace E. Smith		600.00																	600.00
Friends		550.00																	550.00
Spencer Family		100.00																	100.00
Cong., 4th Ch., N. S., P'gh.		800.00																	800.00
Mrs. Archie Morrison		400.00																	400.00
Industrial Dept.				176.00															176.00
Interest			62.50							119.29								3000.75	3182.54
Payments on Loans					5013.91													580.98	5594.89
Annuities								400.00		1.50								9100.00	9100.00
Individuals, Etc.	568.81	30.00		9220.00	10.00			50.00										1060.00	11291.31
Societies, 1st Providence																		1.00	50.00
TOTALS	$3640.56	$10455.71	$1813.50	$511.00	$10630.00	$330.00	$5364.91	$364.00	$604.50	$3310.00		$308.57	$170.00	$ 11.00	$ 6.00	$77.00	$172.03	$13805.53	$51874.31

Junior Magazine Reserve, $33.00; War Bonus, $40.80.

MRS. J. B. HILL, Treasurer,
5852 Bartlett St., Pittsburgh, Pa.

STUDY FOR THE MONTH.

JUNE.

Foreign Missions:

"A CRUSADE OF COMPASSION."

And other sheep I have which are not of this fold, them I also must bring and they shall hear my voice, and there shall be one fold and one shepherd. Therefore doth my Father love me because I lay down my life, that I might take it again. John 10:16-17.

Chapter 6—Africa and the Promise of the Future.

By Mrs. J. P. White.

Scripture—

Roll Call—A favorite verse from the Bible.

Prayer—For More Workers for Africa.

Topics for Study—

1. The Need of Conservation of Life in Africa.
2. The Domain of the Witch Doctor.
2. The Relation of Medical Work to Evangelism.
4. The Call for Recruits.

Home Missions:

"CHRISTIAN AMERICANIZATION A TASK FOR THE CHURCHES."

Chapter 6—The Price of National Unity.

By Mrs. T. C. Atchison.

"America is a weak nation as long as class and racial lines prevail."

Bible Lesson—James 2:2-9.

Topics for Study—

1. America's Awakening.
2. Needs of the Hour.
3. Recruiting for Service.

"Religion does not consist in opinions and ceremonies, but in character and life; and we cannot live without living among our fellow men and sustaining relations to them. These human relations constitute one-half of the sphere of the religion of Jesus."

"There must always be a certain measure of correspondence between all life and its environments."

PLANS AND PROBLEMS.

By Kate A. Hill.

Watch This Page in June Magazine.

So many questions have come regarding the Card or Budget System. I have asked for a few words from Sterling, Kans., where it was first used. Perhaps the only society who has used it an entire year.

The Sterling, Kansas, Women's Missionary Society planned the Budget Card which later was adopted and printed by the Women's Board. Naturally we are deeply interested in its adoption by other societies.

We have now used it a year, and are more enthusiastic than ever over it.

We work it as the envelope system is worked in the congregation. We have an every member canvass committee whose business it is to give a card to each woman in the congregation, with the explanation that everything is included in her subscription, (except, of course, the Thank-Offering). Envelopes put out by the Board are used, the offering enclosed and dropped into the basket with the regular Sabbath morning offering. These are passed over to the Treasurer of the Society.

Since adopting the cards our contributions have been increased, the money has come in more regularly and the people express themselves as pleased with the method, finding it the easiest way to keep accounts straight.

STERLING W. M. S.

When at First St. Louis New World Movement Institute, I found on the wall a poster, "Budget for W. M. S. 1920-1921." They had used the cards. I inquired how the amount compared with contributions or "dues" of last year. "Over fifty percent increase" was the reply.

Are you satisfied with your present contributions to Departments of Work? Why not try the Card of Budget System?

The first order of cards was 20,000. The Board has recently printed 20,000 more. Somebody must be interested.

Did you try a poster in your society last year? Here is one brought by Y. W. M. S., Topeka, to Kansas City Presbyterial.

GET ACQUAINTED

With Whom? .....Your Missionaries

How? .....Prayer Cycle

Kansas City Presbyterial set a fixed goal for 1920-1921: Membership, 500; Magazine, 200; Contributions, $1200; Thank-Offering, Increase; Miss Smith's Salary, $100; Better Programs, More Prayer; More Sacrifice; Enthusiastic Effort Throughout Entire Year.

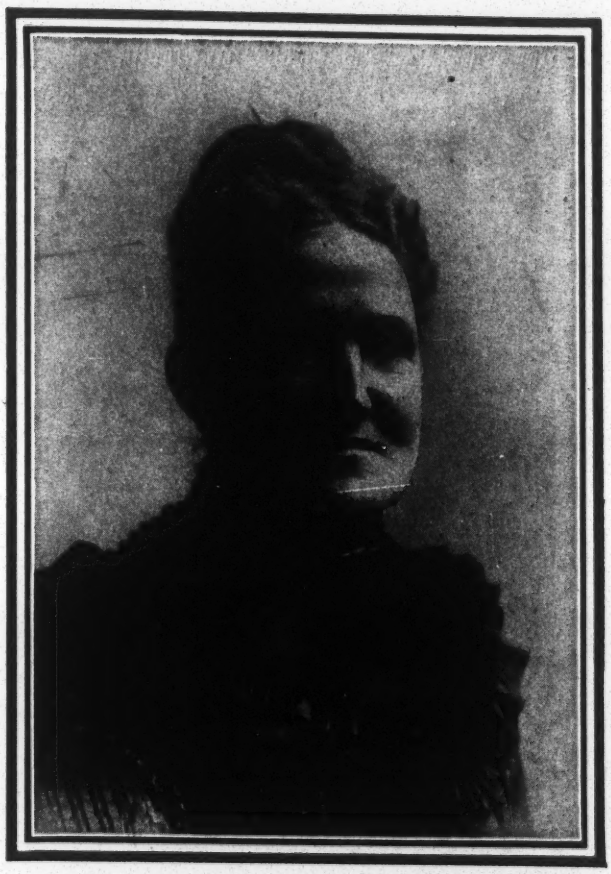
Let every Presbyterial make out a definite program and each society report at next Presbyterial the results in their society.

LIFE DIRECTORS.

$300.00 Each.

ACTIVE ROLL.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.
14. Mrs. Fred Sebring, Sebring, Ohio. By her husband.
15. Mrs. W. D. Morrow, Pittsburgh, Pa. By a friend.
16. Mrs. J. D. Sands, Pittsburgh, Pa.
17. Mrs. W. P. McGarey, Sterling, Kans. By friends.
18. Ruth Miller Lowman. By her mother, Mrs. T. T. Lowman.



THE LATE MRS. MARY CLOKEY PORTER.

"Thou wilt shew me the path of life, in thy presence is fulness of joy; at thy right hand pleasures forever more." Psalm 16:11.

This picture shows Mrs. Mary Clokey Porter and Florence Milliken, also Mrs. Samuel Yourd at one side. Mrs. Yourd died February 11, 1918.

This friendly group was snapped at the home of Mrs. I. H. Milliken, Aspinwall, Pa, August, 1914, the occasion of the Women's Board business meeting as well as a pleasant outing.